

CREATIVE DIMENSIONS OF IQBAL'S THOUGHT

DR. NAZIR QAISER

بسم الله الرحمن الرحيم

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IQBAL ACADEMY PAKISTAN

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Tel:[+ 92-42] 36314510, 99203573
Fax:[+ 92-42] 36314496
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Dedicated to:

Dr. Muhammad Maruf

My Philosopher Friend

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PREFACE

The turning point in Iqbal's thinking came when he read Rumi and took him as his intellectual and spiritual guide. The inspiration he got from Rumi helped him in understanding the issues of metaphysics, philosophy, psychology, history, sociology, politics and other disciplines of art and humanities. He became fully equipped to deal with the problems of the individual and society. He pays homage to Rumi in almost all his works. However, he moves with an independent spirit and very courageously states his own point of view as well.

A study of Rumi is very important in order to understand Iqbal otherwise one cannot appreciate his ideas in their fullness. A casual reading of Iqbal may land one in believing that he took many of his ideas from the Western thinkers. But a person who knows Rumi would never say such a thing. He would immediately recognise the impact of Rumi upon Iqbal's religious thought. My endeavour in the field of Iqbal's Studies has been to show the genuineness of Iqbal's thought in the face of superficial criticism of imitation, borrowing of ideas or lack of creativity against him and to prove his relevance to the modern times.

Rumi was not a pantheist and Iqbal as his true follower did not accept pantheism when it came to describe the Unity of God. Iqbal was never prepared to sacrifice the individual at the altar of pantheism. His philosophy of ego gave message to fortify the ego by values and to save it from the disintegrating affects of disvalues. It was not a drop slipping in the ocean but it was the drop absorbing the ocean.

Iqbal was fascinated by the thought of Nietzsche but he never imitated him. He differed with him almost on every

aspect both in his prose and poetry. Nietzsche's superman has no parallel with Iqbal's perfect man. The former is power drunk whereas the latter combines power with vision.

Iqbal's concept of evolution again banks upon Rumi. It takes its basic inspiration from the thought of Rumi. It critically examines modern views of evolution. The limitations of Bergson's Creative Evolution are spelled out by Iqbal. He gives a sound theory of evolution, which gives hope to the modern man.

Modern genetics in its orthodox version is a great challenge to religion in our times. It cuts at the roots of religion. It denies freedom to the human self. It does not accept the fact of self-determinism. Iqbal's thought meets this challenge in presenting a sound case for human freedom on religious and philosophical grounds.

Creative Dimensions of Iqbal's Thought is a collection of my articles, which were published at different places. I have made certain alterations for the present book. The book reiterates the idea that Iqbal's philosophy is creative and has the ability to solve problems of modern man. The need is to know the primary sources of his thought and to approach the subject in an objective way.

29.4.2012
Lahore

Dr. Nazir Qaiser

FOREWORD

Dr. Nazir is a renowned thinker of Pakistan whose areas of interest are extended to philosophy, psychology, religion and education. Iqbal studies is his area of special interest, his love and passion to which he has devoted the whole of his life. He has authored 5 books on the thought of Iqbal and two out of these have been conferred Presidential National Iqbal Award by Iqbal Academy Pakistan, Lahore. Some of his books have been translated in Persian and have been received with great appreciation by Irani scholars.

Creative Dimensions of Iqbal's Thought is Dr. Qaiser's recent book. Although it does not have a thematic continuity, yet it is unique in sofar as it thoroughly and successfully highlights the creative genius of Iqbal. It comprises nine chapters in which the problems of pantheism, mysticism, voluntarism, determinism and genetics etc have been touched upon in the light of Iqbal's Thought.

Dr. Qaiser thinks that Iqbal owes much to Rumi, a fact which Iqbal himself has acknowledged at many places. Dr. Qaiser, therefore has given special attention to Rumi and Iqbal and proved that Iqbal, following Rumi, did not subscribe to the most influential tradition of Islamic mysticism, i.e. pantheism.

In pantheism, it is believed that the universe and God are one. The ultimate goal of man should be to merge his ego in God. Thus the summum honum of pantheistic Sufism is *fana* or extinction. Man according to this view is like a drop of water which, when thrown into the ocean, becomes one with the ocean and loses its identity.

Iqbal, on the other hand, is a great advocate of the immortality of the human ego as independent unity. He thinks that human ego proceeds from God or the supreme Ego. But after having come into existence it never perishes. It has a beginning in time but no end in time. He gives the example of pearl. A pearl has its origin in water. But when a drop of water become a pearl, it starts confronting water and is never merged in water i.e, its unity never shades off into water. Iqbal says:

> From the ultimate Ego, only eyes proceed...... like pearls do we live and move and have our being in the perpetual flow of Divine.[1]

Thus Iqbal rejects pantheistic Sufism which, by is doctrine of *fana,* snatches away all creativity, initiative and hope from man, whereas his philosophy given man optimism and dynamism.

Iqbal draws inspiration from the Qur'an. That is why his ideas and treatment of numerous problems are still relevant. Dr. Nazir Qaiser has very scholarly brought out the difficulties with which the modern views of genetics and evolution are confronted and has provided guidance from the philosophy of Iqbal.

I hope this book will be read with great interest both by the students of philosophy and common readers.

Dated: 15-06-2012

Dr. Naeem Ahmad
Formerly Iqbal Professor
and Chairman,
Dept. of Philosophy,
University of the Punjab, Lahore

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam,* Sheikh Muhammad Ashraf, Lahore, rep. 1965,

WAS IQBAL A PANTHEIST?

What is Pantheism?

Pantheism (Pan-, 'all', & theos, 'God', & ism), is the doctrine according to which "God is everything and everything is God". It is termed as *Hamaoost* in Persian literature. *Wahdat al-Wujud*, in Sufism, carries the same meaning. *Wahdat al- Wujud* or Unityism also identifies man, universe and God. Man dissolves his ego or existence in the essence of God. He is just a drop of water which slips into the ocean and loses its individuality. Shaikh Mohi-ud-Din Ibn al-Arabi clearly says in '*Fasus*' "Being is One and the being of creation is nothing but the being of Creator". Ibn-i-Arabi is the leading upholder of this concept.[1] Thus, pantheism, *hamaoost* and *wahdat al-wujud* are considered as synonymous. Dr. Khalifa Abdul Hakim says that Pantheism "maintains that all things are God or 'All' is God, which is exactly how Persian terminology describes it—Hama Ust, All is He. The Arabic expression for it (*Wahdat al-Wujud*, 'The Unity of Being') is tinged with metaphysics and is a philosophical way of putting the same simple idea".[2] This concept of *wahdat al-wujud* is understood still in a better way, if read along with the opposing philosophy of *Wahdat al-Shahud*, which means everything is not God but God.

Iqbal was not a Pantheist

Iqbal was not a pantheist. His view of human self, his concept of fana (extinction), his understanding of God's

1 *Tarikh-i-Tasawwuf-e-Islam*, p. 307.

2 Dr. Khalifa Abdul Hakim. Ed., *The Metaphysics of Rumi*, A Critical and Historical Sketch. 3rd. Muhammad Ashraf Darr, 1959. (871.4Eng/ABD-M), p. 139.

relationship to man and universe, his dynamic philosophy, and his writings against pantheism—all stand testimony to his anti-pantheistic position.

(1) **Human Self:** Iqbal believes in the reality of the human self. He considers the self as a fact. He says:

اگر گوئی کہ 'من' وہم و گمان است
نمودش چوں و نمودِ این و آن است
بگو بامن کہ دارائے گماں کیست؟
یکے در خود نگر آں بے نشاں کیست؟[1]

If you say that the "I" is a mere illusion—
An appearance among other appearances—
Then tell me who is the subject of this illusion.
Look within and discover. [2]

He states that the self or the ego as a fact becomes more visible when "we appreciate the ego itself in the act of perceiving, judging, and willing."[3] He further says: "The main purpose of the Qur'an is to awaken in man the higher consciousness of his manifold relations with God and the universe".[4] Dr. R.A Nicholson rightly argues that the capacity for action which is vehemently advocated by Iqbal "depends ultimately on the conviction that Khudi (selfhood, individuality, personality) is real and is not merely an illusion of the mind".[5]

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 562.

2 Bashir Ahmed Dar (Tr.), *Iqbal's Gulshan-i-Raz-i-Jadid and Bandagi Namah*, Institute of Islamic Culture, Lahore, 1964, p. 51.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam*, Sheikh Muhammad Ashraf, Lahore, rep. 1965, p. 102.

4 *Ibid.*, pp, 8, 9.

5 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 11.

Again, Iqbal regards the self as actuality, which when developed, brings remarkable changes and attains tremendous power. Man has not only to develop his own ego by adopting different measures but has also to shape the destiny of the universe by establishing the 'Kingdom of God on earth'.

One of the most important characteristics of the self is its uniqueness, i.e. the personal individuality of man. Iqbal refers to 'Rabbi' (My Lord), used in the Qur'an as a personal pronoun. It means to suggest the individuality and specificness of the soul.[1] While explaining this view, Iqbal writes to Dr. R.A. Nicholson, "The moral and religious ideal of man is not self negation but self-affirmation, and he attains to this ideal by becoming more and more individual, more and more unique.[2]

According to Iqbal, as we have seen, man's self is a fact and he possesses his own uniqueness and individuality; thus his reality cannot be reconciled with pantheism which negates these characteristics of the self.

(2) **Concept of *fana* (extinction).** Iqbal's philosophy of *fana* (extinction) establishes his position as a non-pantheist. Human ego has not to be dissolved but it has to be fortified. "In higher Sufism of Islam, unitive experience is not the finite ego effacing its own identity by some sort of absorption into the infinite ego: it is rather the Infinite passing into the loving embrace of the finite."[3] Human ego is not a drop of water, which slips into the ocean and gets lost. He says:

به بحرش گم شدن انجام ما نیست
اگر او را تو در گیری فنا نیست

1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam,* Sheikh Muhammad Ashraf, Lahore, rep. 1965, p. 103.

2 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xviii.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam,* Sheikh Muhammad Ashraf, Lahore, rep. 1965, p. 110.

خودی اندر خودی گنجد محال است!

خودی را عین خود بودن کمال است![1]

> It is not the goal of our journey to merge ourselves in His Ocean. If you catch hold of Him, it is not fana (extinction)
>
> It is impossible for an ego to be absorbed in another ego.
>
> For the ego to be itself is its perfection.[2]

He says:

> The end of the ego's quest is not emancipation from the limitations of individuality: it is, on the other hand, a more precise definition of it.[3]

Iqbal considers the retention of individuality as mark of the development of ego and thereby its self-realization.

> And the climax of this development is reached when the ego is able to retain full self-possession even in the case of a direct contact with the all embracing ego.[4]

He cites the example of the Holy Prophet's ascension (*mi'raj*), when he experienced God and at the same time retained his own self.[5] Again, in the *Javid Nama* he says:

> That man alone is real who dares
>
> Dares to see God face to face
>
> No one can stand unshaken in His presence;
>
> And he who can, verily, he is pure god.

Iqbal considers *fana* (extinction) as the annihilation of those experiences which bar the revealing of the real self". He

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 551.

2 Bashir Ahmed Dar (Tr.), *Iqbal's Gulshan-i-Raz-i-Jadid and Bandagi Namah*, Institute of Islamic Culture, Lahore, 1964, pp. 32-33.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam*, Sheikh Muhammad Ashraf, Lahore, rep. 1965, p. 198.

4 *Ibid.*, p, 118.

5 *Ibid.*, p. 198.

says that when: "the Divine orders have penetrated the Ego so much that private tendencies and inclinations are no more left, and only Divine satisfaction is its goal, then, some great men of the Sufis of Islam have called this state of life fana..."[1] Dr. A. Schimmel explains it thus: "Essentially it is the annihilation of human qualities and their substitution by more sublimated even Divine qualities, according to the prophetical tradition 'Create in yourselves the attributes of God.' "

Iqbal belongs to that group of Sufis who interpret the conception of *fana* (extinction) metaphorically. Ali Hujwiri (known as Data Ganj Baksh), Jalal-ud-Din Rumi, and Mujaddid Alf Sani, among others, are the prototype examples of this school of thought. Khalifa Abdul Hakim says that Ali Hujweri considers *fana* (extinction) as the "moral transformation caused by the substitution of the lower by the higher self."[2] It is to live in the attributes of the beloved. Rumi gives a subtle and beautiful example of iron·and fire in connection with the relationship of God to man. The iron when put in fire, assumes the colour of the latter, but still it is not fire, it is different. Though it looks like fire, it possesses its own individuality.[3] It means that man possesses his own individuality, which is not dissolved in the essence of God. Mujaddid Alif Sani adheres to the individualist position. "The relation between man and God is according to the Mujaddid that of *Abd* and *Ma'bud* or the worshipper and the worshipped. '*Abdiyyat* or servitude means that man should change his whole life according to the divine will and should

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1 Annemarie Schimmel, *Gabriel's Wing*, Leiden E.J. Brill, 1963, pp. 366-7.

2 Dr. Khalifa Abdul Hakim. Ed., *The Metaphysics of Rumi*, A Critical and Historical Sketch. 3rd. Muhammad Ashraf Darr, 1959. (871.4Eng/ ABD-M), p. 117.

3 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, ii, 1348.55.

obey His commandments of commission and omission simply because they are his commands."[1]

Iqbal's views are diametrically different from Hindu mysticism according to which *fana* (extinction) or *Nirvana* is the goal of man's life. Man attains salvation by dissolving himself. "Hindu outlook is that of an all-inclusive world-soul, a pantheistic substance or Supreme Being which is the sum of all that exists. Such a monotheistic conception implies that the ideal of life is found through unity of one's self with this one ultimate reality and the consequent transcendence of all finite existence, including karma and transmigration."[2]

(3) **God's Relationship:** God's relationship to man is both of immanence and transcendence though He is neither immanent nor transcendent in the absolute sense. Iqbal has beautifully discussed the transcendence and immanence of God in Gulshan-i-Raz-i-Jadid. Iqbal answers to a question:

خودی را زندگی ایجادِ غیر است
فراقِ عارف و معروف خیر است

———

از و خود را بریدن فطرتِ ماست
تپیدن نا رسیدن فطرتِ ماست

———

نہ او بے ما نہ ما بے او! چہ حال است
فراقِ ما فراق اندر وصال است[3]

The life of the ego is to bring non-ego into existence,
The separation of the knower and known is good.

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1 Dr. Burhan Ahmad Faruqi, *The Mujaddid's Conception of Tauhid*, Sheikh Muhammad Ahraf, Lahore, 1970, p. 93.

2 Harold H. Titus, *Ethics for Today*, pp. 506-7.

3 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 549.

To sever ourselves from Him is our nature,
And also to be restless and not to reach the goal.

'Neither He without us, nor we without Him'. How strange; our separation is separation-in-union.[1]

Again, in *Asrar-i-Khudi*, he says:

اے چو جاں اندر وجودِ عالمی
جانِ ما باشی و از ما می رمی[2]

O Thou that art as the soul in the body of the universe,
Thou art our soul, and thou art ever fleeing from us.[3]

Iqbal believes that God is Immanent, in the sense that He himself is the ideal of human ego and is present in it as a possibility. He is Immanent because man and the universe are not 'other to Him'. "He is Creator from within". God is transcendent also because man develops his self by assimilating the attributes of God. Iqbal refers to the saying of the Prophet: *Takhallaqu-bi-Akhlaq Qillah*—create in yourself the attributes of God'. The question of assimilation would not have arisen if God were not transcendent and man's self were not separate from the essence of God. But still he is neither immanent nor transcendent in the absolute sense of the word. God is not totally transcendent otherwise He would be removed from the world of Man. Iqbal ironically question the believers of such transcendent God:

بٹھا کے عرش پہ رکھا ہے تو نے او واعظ!
خدا وہ کیا ہے جو بندوں سے احتراز کرے[4]

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1 Bashir Ahmed Dar (Tr.), *Iqbal's Gulshan-i-Raz-i-Jadid and Bandagi Namah*, Institute of Islamic Culture, Lahore, 1964, p. 30.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 75.

3 Renold A. Nicholson, *The Secrets of the Self*, Sh. Muhammad Ashraf, Lahore, 2001, p. 141.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Bang-i-Dara", Iqbal Academy Pakistan, Lahore, 2009, p. 131.

O pious man; you have made God sit on *Arsh* but what is that God who shuns the company of men.

God is not absolutely immanent as believed by pantheism. Iqbal believes that man retains his personality even in the presence of God. As regards God's relationship to the universe, the not-self does not present itself as a confronting 'other' to God: the universe is character to the Ultimate Ego. He says, "Nature, as we have seen is not a mass of pure materiality occupying a void. It is structure of events, a systematic mode of behaviour, and as such organic to the ultimate Self. Nature is to the Divine Self as character is to the human self. In the picturesque phrase of the Qur'an it is the habit of Allah."[1]

He says: "nature or not-self is only a fleeting moment in the life of God." (Ibid) It reminds us of the Prophet's saying, 'the world is but a moment" which means 'a flash of Divine illumination (*tajalli*) revealing the one as the many and the many as the one"[2]

This view of Iqbal is far from the pantheistic view of the Upanishads, according to which God and universe are not two separate entities and God "who pervades and controls the whole universe, is the whole universe."[3] Further, it is opposed to Samkara's view according to which, "Brahman has no genus, possesses no qualities does not act, and is related to nothing else."[4]

According to Iqbal the relationship of God to man and to the universe clearly demonstrates that God, man and universe are not identical.

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam*, Sheikh Muhammad Ashraf, Lahore, rep. 1965, p. 56.

2 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, i, ii, p. 92.

3 R. C. Zaehrer, *Mysticism and Philosophy*, W. T. Stace Macmillan & Co., London, pp. 135-36.

4 Radhakrishnan, *Indian Philosophy*, George Allen & Unwin Ltd., London 1966, vol. II, p. 535.

(4) **Iqbal's dynamic philosophy**: In the context of Iqbal's philosophy, one cannot consider him a pantheist. Iqbal does not take self as a datum. It is not given in complete form. Its capacities are to be developed harmoniously into a full grown personality with a definite purpose. And it is the result of this development that it earns freedom and immortality, the great assets of human life. Iqbal's philosophy is dynamic. Action is his pivotal point. He clearly maintains: "In great action alone the self of man becomes united with God without any loss of his own identity, and transcends the limits of space and time. Action is the highest form of contemplation."[1]

(5) **Iqbal's own criticism**: Pantheism is a philosophical concept criticised by Iqbal. He says: "My spirit revolts against it."[2] Further, he says, "Indeed the Sufis committed a great mistake in understanding *Tauheed* and wahdat al-wujud. These terms are not synonymous. The former is purely religious and the latter philosophical.[3] Besides these remarks, there are many writings, passages and verses which establish Iqbal's anti-pantheistic position. Above all, his whole book, *Asrar-i-Khudi,* was especially written against pantheism. Dr. Schimmel rightly says: "The Asrar had been written as a protest of 'Arabi' Islam as a challenge against the Monism which permeates Persian poetry".[4]

Accusation Refuted:

Some critics quote Iqbal's verses which prove him as a pantheist. But they deplorably ignore the chronological development of Iqbal's thought. The fact is that while he was in England from 1905 to 1908 he was in favour of pantheistic mysticism. But afterwards, he changed his position. The letter which his teacher, Dr. McTaggart, wrote to him proves him

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1 Ikram-ul-Haq, Self in the Light of Relativity, p. 401.

2 *Iqbal Nama*, part I, p. 53.

3 Majallah, *Iqbal*, "Marha-i-Asrar-i-Khudi", Oct. 1953.

4 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 198. (Iqbal's awn trans)

to be anti-pantheistic. Dr. McTaggart wrote to Iqbal after seeing his changed position:

> Have you not changed your position very much? Surely in the days when we used to talk philosophy together you were much more a pantheist and mystic.[1]

This change in Iqbal was due to the influence of Rumi. He read his Mathnawi thoroughly after 1908. It is the reason, among other things, that he pays his respects and tributes to Rumi in his books written after 1908.

Again, some casual observers hold that Iqbal reverted to Pantheism from 1926 till his death. But this too is not a fact. It is clear from his writings appearing after 1926 e.g. in *Zabur-i-Ajam* (1927) Iqbal said:

> It is not the goal of our journey to merge ourselves in His Ocean. If you catch hold of Him it is not fana (extinction). It is impossible for an ego to be absorbed in another ego. For the ego to be itself is its perfection.

In his Lectures, delivered in December, 1928 Iqbal clearly repudiated the concept of Pantheism. He asserted:

> The end of the ego's quest is not emancipation from the limitations of individuality; it is, on the other hand, a more precise definition of it.

That man can retain his personality even in the presence of God, is enunciated by Iqbal in *Javid Nama* (1932) thus:

> That man alone is real who dares—Dares to see God face to face.
>
> No one can stand unshaken in His presence and he who can, verily, he is pure gold.[2]

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1 Prof. M.M. Sharif, *About Iqbal and His Thought*, Institute of Islamic Culture, Lahore, 1964, p. 13.

2 Annemarie Schimmel, *Gabriel's Wing*, Leiden E.J. Brill, 1963, pp. 339—40.

Iqbal did not exercise any alleged reversions for it tantamount to negating his philosophy of the self with all its implications and the dynamism of his thought.

Further, some hold that Iqbal's theory of time proves Iqbal as a *wujudi*. Undoubtedly, Iqbal identified 'Dahr' with God. But as the quotation says, time (serial) and space (universe) are "reflections of Dahr" Then how is the reflection of God to be identified with God Himself as claimed by pantheism? Iqbal says:

> Universe is a reality to be reckoned with[1]

Thus, Iqbal has consistently maintained his position of the individuality and uniqueness of the ego and has thereby taken an anti-pantheist stance against the votaries of pantheism.

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 10.

WAS IQBAL INFLUENCED BY NIETZSCHE

I. THE WILL AND HUMAN VALUES

DIFFERENCE

1. The Ego

Nietzsche

Ego is fiction

Nietzsche considers the belief in the body as more fundamental. He says "The belief in the body is more fundamental than the belief in the soul: the latter arose from the unscientific observation of the agonies of the body. (Something, which leaves it. The belief in the *truth of dreams.*)"[1]

Again, Nietzsche deems ego merely a fancy. He says, 'The "subject" is nothing given, but something superimposed by fancy, something introduced behind. — Is it necessary to set an interpreter behind the interpretation already to hand? Even that would be fantasy, hypothesis.'[2] Nietzsche does not believe in the spiritual fact of the ego. Iqbal also refers to Nietzsche's *Will to Power*, Vol. 2 No.12-20 in this regard.[3] Iqbal says that Nietzsche has taken an intellectual view of the fact and followed Kant in this regard. "According to Nietzsche the 'I' is a fiction. It is true that looked at from a purely intellectual point of view this conclusion is inevitable. Kant's *Critique of Pure Reason* ends in the conclusion that God,

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1 Nietzsche, *The Will to Power*, (trans., Anthony M. Ludovice) Books III & IV, p. 18-19.

2 *Ibid.*, p. 12-13.

3 Iqbal, 'Note on Nietzsche' in *Thought and Reflection of Iqbal*, ed. by S.A. Vahid, p. 239-40.

immortality and freedom are mere fictions though useful for practical purposes. Nietzsche only follows Kant in this conclusion."[1]

IQBAL

Iqbal considers the ego as a spiritual fact and not a fiction. Iqbal presents it as a fact in these beautiful verses:

اگر گوئی کہ 'من' وہم و گمان است
نمودش چوں و نمودِ این و آن است
بگو بامن کہ دارائے گماں کیست؟
یکے در خود نگر آں بے نشاں کیست؟[2]

If you say that the "I" is a mere illusion—
An appearance among other appearances—
Then tell me who is the subject of this illusion.
Look within and discover.[3]

Again, Iqbal understands ego as a spiritual reality. He says that 'it proceeds from the directive energy of God"[4]. To him, "the Qur'an is clear on this directive function of the ego:

> And they ask thee of the soul, Say: the soul proceedeth from my Lord's "Amr" (Command):
> but of knowledge, only a little to you is given. (17:87)[5]

Iqbal enlightens us on his view of ego, on which he bases his book, *Asrar-i-Khudi* (the secret of the Self). He says that:

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1 Iqbal, 'Note on Nietzsche' in *Thought and Reflection of Iqbal*, ed. by S.A. Vahid, p. 239.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 562.

3 Bashir Ahmed Dar (Tr.), *Iqbal's Gulshan-i-Raz-i-Jadid and Bandagi Namah*, Institute of Islamic Culture, Lahore, 1964, p. 51.

4 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 103.

5 *Ibid.*

> ...In its essence *Asrar-i-Khudi* and Nietzsche are diametrically opposed to each other. *Asrar-i-Khudi* wholly depends on the factum of *Hadi* in which Nietzsche does not believe.[1]

2. Immortality

NIETZSCHE

Eternal Recurrence

Both Nietzsche and Iqbal believe in immortality of man. But their concepts are diametrically different. Nietzsche believes that there will be no soul after death. The soul will be dead even sooner than the body. He ruthlessly says to the believers of immortality, "Do you wish to be a perpetual burden on the shoulders of time."[2] Iqbal says that "he (Nietzsche) was led to say this because he had a wrong notion of time, and never tried to grapple with the ethical issue involved in the question of time."[3]

Nietzsche, however, believes in immortality, which is purely of materialistic nature. He considers immortality as eternal recurrence of energy centres. He believes in Eternal Recurrence, which means that no person is lost after death. Not only màn, everything will recur again and again after some intervals of time. He bases his views on purely scientific hypothesis, according to which time is unending and material energy, being fixed, is never lost. He maintains:

> Now do I die and disappear,' wouldst thou say,
>
> and in a moment I am nothing. Souls are as mortal as bodies.
>
> But the plexus of causes returneth in which I am inter twined - it will again create me! I myself pertain to the causes of the eternal return.

---

1 Iqbal, 'Note on Nietzsche' in *Thoughts and Reflection of Iqbal*, Ed. by S.A. Vahid, p. 240.

2 Abdullah Anwar Beg, *The Poet of East*, Iqbal Academy Pakistan, Lahore, 2004, "Nietzsche qt. by Iqbal in his letter to Nietzsche" p. 315.

3 *Ibid.*

> I come again with this sun, with this earth, with this eagle, with this serpent - not to a new life, or a better life, or a similar life:
>
> I come again eternally to this identical and selfsame life, in its greatest and its smallest, to teach again the eternal return of all things.
>
> To speak again the word of the great noontide of earth and man, to announce again to man the Superman.[1]

Frank N. Magill has beautifully explained Nietzsche's view by quoting Nietzsche's famous lines "Everything goes, everything comes back; eternally rolls the wheel of being." Magill explains it thus:

> Whatever is happening now will happen again and has happened before. The great things of the world recur, but so do the small. The recurrence of the small things, of the men farthest removed from the overman, seems at first impossible for Zarathustra to accept. That the return is exactly the same - not that the best returns, not that the part returns, not that all except the worst returns, but that all, best and worst, return - is difficult for him to acknowledge. But at last he is willing to abandon the doctrine of progress for the truth of eternal recurrence.[2]

This terrible concept of immortality is probably due to Nietzsche's interpretation of modern physical science. But it has no authentic sanction behind it because

> Even if there were only a very few things in a finite space in an infinite time, they need never repeat the same configuration. Imagine three wheels of equal size, rotating on a single axis, one point market on the circumference of each and the three points lined up

---

1 Nietzsche, *Thus Spake Zarathustra*, (trans. by Thomas Common) pp. 247-248.

2 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963, p. 690.

in one straight line. If the second wheel rotated twice as fast as the first and if the speed of the third was l/w of the speed of the first, the initial line-up could never recur. In his books Nietzsche attempted no scientific proof of this doctrine but stressed its potential ethical impact and, even more, the experience of believing it - the horror that will be felt as long as one's life is all-too human and the joy that can be felt by the exceptional person.[1]

Iqbal's own comments on the idea of eternal recurrence are very pertinent. Iqbal says:

> His (Nietzsche's) enthusiasm for the future of man ended in the doctrine of eternal recurrence - perhaps the most hopeless idea of immortality ever formed by man. This eternal repetition is not eternal 'becoming'; it is the same old idea of 'being' masquerading as 'becoming'.[2]

He further says:

> Such, is Nietzsche's Eternal Recurrence. It is only a more rigid kind of mechanism, based not on an ascertained fact but only on a working hypothesis of science. Nor does Nietzsche seriously grapple with the question of time. He takes it objectively and regards it merely as an infinite series of events returning to itself over and over again. Now time, regarded as perpetual circular movement, makes immortality absolutely intolerable. Nietzsche himself feels this, and describes his doctrine, not as one of immortality but rather as a view of life, which would make immortality endurable. And what makes immortality bearable, according to Nietzsche? It is the expectation that a recurrence of the combination of energy centres which constitutes my personal

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1 Paul Edwards (Ed.,), *The Encyclopedia of Philosophy*, Macmillan and Co., London, 1972, p. 512.

2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 187.

existence is a necessary factor in the birth of that ideal combination which he calls 'superman'.[1]

IQBAL

Iqbal's idea of immortality is qualitatively different from that of Nietzsche. Unlike Nietzsche, Iqbal's view of immortality is highly inspiring. He says:

> I look upon immortality as the highest aspiration of man on which he should focus all his energies, and consequently, I recognise the need of all forms of activity, including conflicts, which tend to make the human person more and more stable.[2]

Iqbal believes in individual immortality. He says:

> It is highly improbable that a being whose evolution has taken millions of years should be thrown away as a thing of no use.[3]

He quotes the Qur'an in this context:

> The Qur'an argues the phenomenon of re-emergence of the ego on the analogy of his first emergence:
>
> Man said: "What! After I am dead, shall I in the end be brought forth alive?" *Doth not man bear in mind that We made him at first when he was nought?* (19:67-8)[4]

However, Iqbal says that the re-emergence of man on the day of Resurrection will not involve his physical body. He does not take resurrection as an external event. He regards it as "the consummation of a life process within the ego".[5] Iqbal refers to the Qur'an:

> What when dead and turned to dust, shall we rise again?

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 115.

2 Abdullah Anwar Beg, *The Poet of East*, Iqbal Academy Pakistan, Lahore, 2004, p. 315-16.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 119.

4 *Ibid.*, p. 120.

5 *Ibid.*, p. 120.

> Remote is such a return. Now know we what the Earth consumed of them and with us is a book in which account is kept. (50:3,4)[1]

Iqbal's concept of individual immortality is based on the Qur'anic verdict. The Qur'an says:

> Verily there is none in the Heavens and in the Earth but shall approach the God of Mercy as a servant. He hath taken note of them and remembered them with exact numbering: *and each of them shall come to Him on the day of Resurrection as a single individual*; (19:95,96)[2]

Next, Iqbal believes in the progressive immortality of the self, which recognises:

> The ego's past achievements and his future possibilities.[3]

Iqbal consider it as:

> A colony of egos of a low order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of co-ordination. It is the world reaching the point of self-guidance wherein the ultimate Reality, perhaps, reveals its secret, and furnished a clue to its ultimate nature.[4]

Alluding to the Qur'an, Iqbal says:

> Thus in his inmost being man, as conceived by the Qur'an, is a creative activity, an ascending spirit who, in his onward march, rises from one state of being to another.[5]

Further, Iqbal is a great upholder of conditioned immortality. He says that immortality is not man's right; he is only a candidate for it. It is only the fully developed self, which earns immortality. In a beautiful Persian verse he says:

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 122.

2 *Ibid.*, p. 117.

3 *Ibid.*, p. 120.

4 *Ibid.*, p. 106.

5 *Ibid.*, p. 12.

ازاں مرگِ کہ می آید چہ باک است
خودی چوں پختہ شد از مرگِ پاک است[1]

Why fear that death which comes from without?

For when the 'I' ripens into a self it has no danger of dissolution.[2]

Again, he says:

> Even the scene of 'Universal Destruction' immediately preceding the Day of Judgement cannot affect the perfect calm of a full-grown ego.[3]

But how is this immortality earned, or, in other words, which self is fully realized and developed to win immortality? Iqbal says:

> Life offers a scope for ego-activity, and death is the first test of the synthetic activity of the ego. There are no pleasure-giving and pain-giving acts; there are only ego-sustaining and ego-dissolving acts. It is the deed that prepares the ego for dissolution, or disciplines him for a future career.... Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it.[4]

To him, lack of tension or state of relaxation is ego-dissolving act. He pointedly says:

> That which tends to maintain the state of tension tends to make us immortal.[5]

---

1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 556.

2 Bashir Ahmed Dar (Tr.), *Iqbal's Gulshan-i-Raz-i-Jadid and Bandagi Namah*, Institute of Islamic Culture, Lahore, 1964, p. 42.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 117.

4 *Ibid.*, p. 119.

5 Reynold A. Nicholson (Tr.), *The Secrets of the Self*. (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xxi.

Death in such case, therefore, is passage from one state to the other. He says:

> ....death, if present action has sufficiently fortified the ego against the shock that physical dissolution brings, is only a kind of passage to what the Qur'an describes as *Barzakh*.[1]

Iqbal's own 'Notes on Nietzsche' throw further light on the matter of earned immortality. He says:

> The question which ought to be raised in my opinion is whether this weak, created and dependent ego or 'I' can be made to survive the shock of death and thus become a permanent element in the constitution of universe. The answer that *Asrar-i-Khudi* tries to give to this question, of course in a poetical way and not in a philosophical manner, is this that the human ego can be made permanent by adopting a certain mode of life and thereby bringing it into contact with the ultimate source of life. The various stages of its growth are mentioned in the *Asrar-i-Khudi*.[2]

3. The Will to Power

Nietzsche

i. Will to power-a primitive force behind all motives

The fundamental principle of Nietzsche's philosophy is the will to power. Behind all the motives and actions of human life is to collect greater power. Will to power is primitive force out of which all other motives have been derived. Will to live is will to power. In all creations, competitions, artistic creations the basic desire is to get greater power.

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[1] Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 119-120.

[2] Iqbal, 'Note on Nietzsche', op.cit., p. 240.

> A living thing seeks above all to *discharge* its strength - life itself is *Will to Power*; self-preservation is only one of the indirect and most frequent *results* thereof.[1]

Again, Nietzsche's will to power yields all the values.

> All valuations are only the results of, and the narrow points of view in *serving, this* one will: valuing in itself is nothing save this, --*will to power*.[2]

Further:

> The will to *accumulate force* is confined to the phenomenon of life, to nourishment, to procreation, to inheritance, to society, states, customs, and authority. Should we not be allowed to assume that this will is the motive power also of chemistry? – and of the cosmic order?[3]

Nietzsche believes that the will of every centre of power is to become stronger. He says:

> Not only conservation of energy, but the minimum amount of waste; so that the only reality is this: the *will of every centre of power to become stronger* - not self-preservation, but the desire to appropriate, to become master, to become more, to become stronger.[4]

Again, to Nietzsche:

> The criterion of truth lies in the enhancement of the feeling of power.[5]

ii. War carries a great value

Nietzsche thinks that in this connection, war carries a great value. He recommends war and condemns peace in order to attain power.

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1 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, Ch. I, Sec 13.
2 Nietzsche, *Will to Power*, op.cit., p. 146-7.
3 *Ibid.*, p. 163.
4 *Ibid.*, p. 163-64.
5 *Ibid.*, p. 49.

> Ye shall love peace as a means to new wars-
>
> and the short peace more than the long.[1]

Again:

> Ye say it is the good cause which halloweth even war? I say unto you: it is the good war which halloweth every cause.[2]
>
> War and courage have done more great things than charity. Not your sympathy, but your bravery hath hither to save the victims.[3]

Zarathustra, Nietzsche's mouthpiece, selects the symbols of eagle and serpent. For Nietzsche the eagle is a symbol of pride and the serpent is a symbol of wisdom.[4] It is in alignment with his philosophy of power that he incorporates Zoroastrian symbolism in his thought.

This concept of power and war is, undoubtedly à capricious and cruel idea.

> One must wonder where were Nietzsche's eyes when all Europe was forgetting, in a slough of selfish wars, those cultural habits and acquisitions which he admired so much, and which depend so preciously on cooperation and social amenity and self-restraint.[5]

Again:

> Whether there actually has been a generation of the European peoples during modern times is doubtful; the implications of biology certainly do not indicate the desirability of wars in which the flower of youth is destroyed.[6]

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1 Nietzsche, *Thus Spake Zarathustra*, op.cit., p. 47.

2 *Ibid.*, p. 48.

3 *Ibid.*, p. 48.

4 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963, p. 687.

5 Will Durant, *The Story of Philosophy*, Service Book Club, 1983, p. 442.

6 William Kelly Wright, *The History of Muslim Philosophy*, (M.M. Sharif Ed.,), Royal Books, Karachi, 1983, p. 398.

IQBAL

Iqbal does champion the cause of strength and power but it is diametrically opposed to Nietzsche's view of brute power. His concept of power is not devoid of moral values. He believes in both *Jalal* (Divine Majesty) and *Jamal* (Divine Beauty). His concept of power is combined with elegance, tenderness and kindness. He says about the man of power:

جس سے جگرِ لالہ میں ٹھنڈک ہو، وہ شبنم
دریاؤں کے دل جس سے دہل جائیں، وہ طوفان[1]

While dealing with friends and mates, He is dew that thirst of tulip slakes:

When engaged with his foes, in fight, Like torrent strong makes rivers shake.[2]

Again, he says:

قہاری و غفاری و قدوسی و جبرت
یہ چار عناصر ہوں تو بنتا ہے مسلمان[3]

Vengeance and forgiveness, piety and power –

These are four things which make up a Muslim.

Iqbal believes in war for a just cause against evil but not in the sense of Nietzsche's views, which promote war only to get power and strength. Iqbal's concept is based upon the Islamic concept of *Jihad*, which is to fight against evil in support of goodness. Iqbal calls:

جنگ را رہبانیٔ اسلام گفت![4]

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2011, p. 573.

2 Syed Akbar Ali Shah, *The Rod of Moses*, Iqbal Academy Pakistan, Lahore, 1983, p. 35.

3 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2011, p. 573.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 775.

> War as the asceticism of faith.[1]

which refers to a saying of the Holy Prophet:

> Jehad (lit: striving includes the idea of fighting in a noble cause) is the asceticism of Islam.[2]

It is pertinent to mention that when Iqbal was criticised by *Dickinson* for his philosophy of '*Be Hard*', which appeared similar to that of Nietzsche's thought, Iqbal pointedly cleared his own position in these words.

> According to my belief, reality is a collection of individualities tending to become a harmonious whole through conflict which must inevitably to mutual adjustment. This conflict is a necessity in the interests of the evolution of higher forms of life, and of personal immortality.... I recognise the need of all forms of activity, including conflict, which tend to make the human person more and more stable. And for the same consideration, I condemn speculative mysticism and inactive quietism. My interest in conflict is mainly ethical and not political whereas Nietzsche's was probably only political.[3]

Iqbal condemns Nietzsche for his lopsided view of power. Iqbal calls him: A mad man who went to a glass factory.[4]

4. Morality

Nietzsche

i. Power is good weakness is bad.

Nietzsche holds that is good which is powerful and that is bad which is devoid of power. He says that in real life it is only a question of strong and weak wills.

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1 Mahmud Ahmad (Tr.), *Pilgrimage of Eternity,* Institute of Islamic Culture, Lahore, 1977, (Trans. of Iqbal's *Javid Nama*), p. 176.

2 *Ibid.*, Footnote.

3 Iqbal, *Letter to R.A. Nicholson*, op., cit., p. 315-16.

4 English rendering of Iqbal's *Piyam-i-Mashriq*, p. 238.

> All that proceeds from power is good; all that springs from weakness is bad.[1]

Religion, reason and morality have no place in Nietzsche's theory. He says that:

> Philosophy, religion and morality are symptoms of decadence.[2]

Again:

> Reason, to be sure, is an instrument of the will to power.[3]

Nietzsche's notion of morality is the outcome of, and closely connected with his philosophy of power.

> Against this passion for power, reason and morality are helpless; they are but weapons in its hands, dupes of its game.[4]

Nietzsche considers the men of higher ranks above the codes of morality. These codes are actually for the weak and down trodden. He emphasizes the need of transvaluation of values. He recommends adopting the old values of nobility and aristocracy to whom "goods" meant persons like themselves, splendid "blond beasts," rich and mighty lords, rulers, owners. Such were brave, outspoken, truthful, pure-minded, unwilling to mate with the lower classes. For the masters, "bad" meant the folk whom the nobles had conquered, the dark-complexioned, ill-favoured, stupid, servile, cowardly, lying treacherous people fit only to be slaves and engage in economic labour to support the masters in their free lives of adventure and culture. For the slaves on the other hand, "good" meant to be like themselves - poor, impotent, needy, suffering, sick, ugly, meek, lowly and simple-

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1 Qt. by Harold H. Titus in *Ethics for Today*, p. 157.
2 F. Nietzsche, *The Will to Power*, Vol.II, Books III and IV, p. 96.
3 Frank Thilly, *A History of Philosophy*, Central Book Depot, 1958, p. 505.
4 Will Durant, op., cit., p. 421.

minded; while "evil" meant to be like a noble man, - wicked, cruel, lustful, domineering, powerful.[1]

ii. Evil is necessary

Evil being conducive to power is appreciated by Nietzsche. Evil with all its kinds is not only allowed but is necessary for the strong. 'Greed, envy, even hatred are indispensable items in the process of struggle, selection and survival. Evil is to good as variation to heredity, as innovation and experiment to custom; there is no development without an almost criminal violation of precedents and "order". If evil were not good it would have disappeared. We must beware of being too good; 'man must become better and more evil.'[2] Thus, there is no wonder if, instead of the acknowledged code of morality, voluptuousness, passion for power, and selfishness are virtues to him: He says:

> *Voluptuousness, passion for power, and selfishness*: these three things have hitherto been best cursed, and have been in worst and falsest repute - these three things will I weigh humanly well.[3]

Again, Nietzsche argues that the vice or evil which is commonly considered as such is not so in reality. 'What are often considered evils turn out on close examination by Nietzsche to be goods. Sex, which is cursed by 'all hair-shirted despisers of the body', is a virtue for the free and innocent. Lust to rule, which destroys civilizations, is a fit activity for the over man. Selfishness, a vice only of masters as seen by their slaves, is a necessary virtue of great bodies, and great souls. The first - commandment is to love your-self; the great law is "*do not spare your neighbour*! Man is something that must be overcome."[4]

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1 W. Kelley Wright, op., cit., p. 396-7.

2 Will Durant, op., cit., p. 423 (quoting John Stuart Mill).

3 F. Nietzsche, *Thus Spake Zarathustra*, op.cit., p. 208.

4 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963, p. 690.

iii. Master and slave morality

Nietzsche puts forward his theory of 'master morality' and 'slave morality'. He says that the master morality belongs to the strong men, whom he gives the right of becoming the ruling class. They are above traditional morality; and build their own system of morality. He says that:

> when it is the rulers who determine the conception 'good' it is the exalted, proud disposition which is regarded as the distinguishing feature, and that which determines the order of rank. The noble type of man separates from himself the beings in whom the opposite of this exalted, proud disposition displays itself: he despises them.[1]

The aristocrat looks down upon the common people. For him, 'it is a fundamental belief of all aristocrats that the common people are untruthful. "We truthful ones" - the nobility in ancient Greece called themselves.[2] The aristocrats are the creators of values.[3] Slave morality, on the contrary, generates humility, pity, helplessness, and altruism, which is begging for help. It is love for security, peace, and cunningness; and leads to secret revenge. It has no place for strength, bravery, and warlike attitude, and love for danger. He says:

> Slave-morality is essentially the morality of utility. Here is the seat of the origin of the famous antithesis "good" and "evil": power and dangerousness are assumed to reside in the evil, a certain dreadfulness, subtlety, and strength, which do not admit of being despised. According to slave-morality, therefore, the "evil" man arouses fear; according to master-morality, it is precisely the "good" man who arouses fear and

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1 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 227.

2 *Ibid.*, p. 228.

3 *Ibid.*, p. 228.

> seeks to arouse it, while the bad man is regarded as the despicable being.[1]

In this kind of morality, sympathy, kindness and humility are regarded as virtues. He says that:

> According to the servile mode of thought, the good man must in any case be the *safe* man: he is good-natured, easily deceived, perhaps a little stupid, *unbonhomme*.[2]

It is also called herd morality because it keeps the needs of a herd in view. Behind slave-morality too there is love for power. The slaves revolt and want to curb the power of the masters. Their resentment against the authority of the masters is because of their desire to get power themselves.[3] He distinguishes between these two forms of morality having different shades:

> The desire for *freedom*, the instinct for happiness and the refinements of the feeling of liberty belong as necessarily to slave-morals and morality, as artifice and enthusiasm in reverence and devotion are the regular symptoms of an aristocratic mode of thinking and estimating.[4]

Harold Titus's sums up Nietzsche's theory of master and slave morality thus: "Real progress will come, according to Nietzsche, not by raising the weak and emancipating the masses, but through the cultivation of a superior race of men. The superman must rise above the masses, not sympathize with them. Gradations of rank and not equality and equal rights are among the decrees of nature. The inferior groups may continue to retain their illusions; they are needed as a

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1 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 231.

2 *Ibid.*

3 Harold H. Titus, *Ethics for Today*, p. 158.

4 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 231.

foundation on which the superior man can build. The masses may continue to follow their slave-morality. However, the superior man, in whom the will to power has come to fruition in courage, beauty, and culture, may "reject the categorical imperative" and live beyond good and evil."[1]

IQBAL

Unlike Nietzsche, for whom the criterion of good and bad is power and weakness respectively, for *Iqbal* the criterion is integration and disintegration of personality. The factors, which integrate personality, are good, and which disintegrate it is bad.[2] An integrated personality is not devoid of *Jamal*. Evil being conducive to cruelty is unacceptable to Iqbal.

Iqbal too believes in master and slave morality but unlike Nietzsche, who bases his concept largely on biological difference in men, he bases it on personal failures and achievements. They are measured on the yardstick of deeds. All human beings have inherent worth and they are measured in reference to their positive and negative deeds. Luce Claude Maitre rightly says: "Nietzsche teaches that there are two races of men, the masters and the slaves. In the eyes of Iqbal, all human beings are equally precious.[3]

5. Aristocracy

Nietzsche

i. Elevation of superior man

Nietzsche believes in Aristocracy, which is a class of superior men possessing power and strength. Biologically, they are born as such. Nietzsche imputes dignity only to

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1 Harold H. Titus, op., cit., p. 158.

2 Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xxi-xxii.

3 Mualvi Abdul Majeed Dar, *Introduction to the Thought of Iqbal* (trans. of Luce Claude Maitre's Book), Iqbal Academy Pakistan, Lahore, 1981, p. 34.

them. He asserts: "Not mankind, but superman is the goal."[1] He believes that, the "the goal of human effort should be not the elevation of all but the development of finer and stronger individuals."[2]

ii. No respect for common man

According to him, common people, women folk and state or society at large dwindle into insignificance as compared with Aristocrats. According to him, there is no respectable place for common beings. He says through Zarathustra, the mouthpiece of his thought:

> Fellow-creators, Zarathustra seeketh; fellow reapers and fellow-rejoicers, Zarathustra seeketh:
>
> What hath he to do with herds and herdsmen and corpses.[3]

These concepts of Nietzsche are unacceptable even in the modern world. Countless philosophers have put his philosophy to searching criticism. Bertrand Russell critically examines Nietzsche and observes: "the happiness of common people is no part of the good *per se*. All that is good or bad in itself exists only in the superior few; what happens to the rest is of no account."[4] William Kelley Wright says that "many thoughtful minds believe that the population is too often reproduced by the less fit elements in the stock. It is to be hoped that an accurate science of eugenics will sometime develop that will be able to determine who should and who should not be sterilized or practice birth control. No very reliable scientific information is available on the subject now."[5]Will Durant refutes Nietzsche's thesis. He says: 'It is

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1 Nietzsche, qt. by Will Durant, op., cit., p. 424.

2 *Ibid.*

3 Nietzsche, *Thus Spake Zarathustra*, p. 18.

4 Bertrand Russel, *History of Western Philosophy*, George Allen & Unwin, London, 1954, pp 735-6.

5 William Kelly Wright, *The History of Muslim Philosophy*, (M.M. Sharif Ed.,), Royal Books, Karachi, 1983, p. 398.

common delusion that the great periods of culture have been ages of hereditary aristocracy: on the contrary, the efflorescent periods of Pericles and the Medici and Elizabeth and Romantic age were nourished with the wealth of arising bourgeoisie; and the creative work in literature and art was done not by aristocratic families but by the off spring of the middle class; — by such men as Socrates, who was the son of a midwife, and Voltaire, who was the son of an attorney, and Shakespeare, who was the son of a butcher..... And so in politics: it would be suicidal to exclude from statesmanship such genius as lacked aristocratic pedigree; the better formula, surely is a "career upon to talent" wherever born; and genius has a way of getting born in the most outlandish places."[1]

Iqbal is critical of Nietzsche on this account. He says, "Nietzsche, abhors this 'rule of the herd' and hopeless of the plebeian, he bases all higher culture on the cultivation and growth of an Aristocracy of Superman. But is the plebeian so absolutely hopeless? The Democracy of Islam did not grow out of extension of economic opportunity; it is a spiritual principle based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character. Out of the plebeian material Islam have formed men of the noblest type of life and power. Is not, then, the Democracy of early Islam an experimental refutation of the ideas of Nietzsche."[2]

iii. His hatred toward women

Nietzsche equally looks down upon women folk. He openly expresses his hatred against them. He says:

> Give me, woman, thy little truth!' said I
> And thus spake the old woman:
> Thou goest to woman? Do not forget thy whip![3]

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1 Will Durant, op., cit., p. 444.
2 Iqbal, qt. by R. A. Nicholson, op., cit., p. xxix Footnote.
3 Nietzsche, *Thus Spake Zarathustra*, p. 70.

Nietzsche regards woman merely a means for recreation.

He says:

Man shall be trained for war, and woman for
the recreation of the warrior: all else is folly.[1]

He further says, "We take pleasure in woman as in a perhaps daintier, more delicate and more ethereal kind of creature. What a treat it is to meet creatures who have only dancing and nonsense and finery in their minds! They have always been the delight of every tense and profound male soul."[2]

Nietzsche observes:"Woman has so much cause for shame: in woman there is so much pedantry, superficiality, schoolmasterliness, petty presumption, unbridledness and indiscretion concealed — study only woman's behaviour towards children! — which has really been best restrained and dominated hitherto by the *fear* of man."[3]

Nietzsche does not regard chastity of woman as a value. He says:

Is chastity not folly? But the folly came unto us, and
not we unto it.[4]

"What is great is the passion of love between men and women, for all creation is the result of passion. The solution to all women's problems is child bearing; and this is the only interest women ever have in men. A man needs two things, danger and play. His interest in woman is that she is "the most dangerous plaything."[5] Again, "Men are merely evil, but

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1 Nietzsche, *Thus Spake Zarathustra*, p. 69.
2 Nietzsche, *Will to Power*, qt. by Bertrand Russel, *History of Philosophy*, p. 731-732.
3 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 182.
4 Nietzsche, *Thus Spake Zarathustra*, p. 57.
5 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963, p. 688.

women are bad. That is why they are dangerous. Men can overcome them only by subjugating them completely."[1]

Nietzsche degrades women to a lower level "Nietzsche asks, women are only half human at best, more like cats or cows."[2]

Bertrand Russell's comments on Nietzsche's views about women are very pertinent. He says: "His opinion of women, like every man's, is an objectification of his own emotion towards them, which is obviously one of fear 'Forget not thy whip' - but nine women out of ten would get the whip away from him, and he knew it, so he kept away from women, and soothed his wounded vanity with unkind remarks."[3] In fact, "Foiled in his search for love, he turned upon woman with a bitterness unworthy of a philosopher, and unnatural in a man; missing parentage and losing friendship, he never knew that the finest moments of life come through mutuality and comradeship, rather than from domination and war. He did not live long enough or widely enough, to mature his half-truths into wisdom. Perhaps if he had lived longer he would have turned his strident chaos into a harmonious philosophy."[4]

iv. No place for society

Nietzsche is a thoroughgoing individualist. By individuality he means the individuality of aristocrats. He hates State or society. He says:

> Insanity in individual is something rare but in groups, parties, nations and epochs it is the rule.[5]

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1 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963,

2 *Ibid.*

3 Bertrand Russell, op., cit., p. 734.

4 Will Durant, op., cit., p.443.

5 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 98.

> He calls the state "the coldest of all cold monsters."[1] To him the state is one of the greatest enemies of man.

He is critical of the State because it mars the individuality of 'type' by granting equality of aristocrats and multitude. He calls it 'forced equality.' He says that the state is one of the greatest enemies of men; by its regulations, it replaces his individuality with its own.[2] It is *unmorality* organised. He says, "The State, or unmorality organised, is from within — the police, the penal code, status, commerce, and the family; and from without, the will to war, to power, to conquest and revenge."[3]

He considers aristocrats as most indispensable and of a superior class. He says:

> There, where the state ceaseth - there only commenceth the man who is not superfluous: there commenceth the song of the necessary ones, the single and irreplaceable melody.[4]
>
> There, where the state ceaseth - pray look thither, my brethren! Do ye not see it, the rainbow and the bridges of the Superman?[5]

Nietzsche looks down on the commoners. He says:

> Destroyers are they who lay snares for many, and call it the state: they hang a sword and a hundred cravings over them?[6]

Nietzsche says that the fundamental error is "to regard the *herd* as an aim instead of the individual! The herd is only a means and nothing *more!* But nowadays people are trying to understand *the herd* as they would an individual, and to confer higher rights upon it than upon isolated personalities. Terrible

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1. Nietzsche, *Thus Spake Zarathustra*, p. 49.
2. Frank N. Magill, op., cit., p. 688.
3. Nietzsche, *Will to Power*, op., cit., p. 184.
4. Nietzsche, *Thus Spake Zarathustra*, p. 52.
5. *Ibid.*
6. *Ibid.*, p. 49.

mistake! In addition to this, all that makes for gregariousness, e.g. sympathy is regarded as the *more valuable* side of our natures."[1]

Will Durant expresses Nietzsche's views in these words: "the aim of all the experiments is not the happiness of the mass but the improvement of the type. Better that societies should come to an end than that no higher type should appear. Society is an instrument for the enhancement of the power and personality of the individual; the group is not an end in itself."[2]

S.E. Frost explains Nietzsche's concept thus: "society is merely a field in which the strong have a chance to demonstrate their strength and win their rewards, while the weak are defeated and dragged from the arena to be disposed of completely. Since inequality is characteristic of nature and the natural state of man, it is unnatural to replace it with a forced equality."[3]

IQBAL

Iqbal's philosophy is diametrically different from Nietzsche's concept. He does not grant ruling right to aristocracy He condemns any hereditary kingship or class of aristocrats for the matter. He regards humanity with respect, acknowledges proper place for woman and recognizes contributions of the state or society for the development of human personality.

Iqbal, a great believer of self-realization, had great faith in man's capacities. With right guidance and action all the human beings have open possibilities to develop inner potentialities. It is not a lot of particular individuals or peculiar class to develop itself. The self is not a datum, it is to be developed. "If he (man) does not take initiative, if he does

1 Nietzsche, *Will to Power*, op.cit., p. 214-15.
2 Will Durant, *The Story of Philosophy*, Service Book Club, 1983, p. 425.
3 S.E. Frost *Ideas of the Great Philosophers*, p. 228-29.

not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of dead matter."[1] He beautifully says:

سبزہ چوں تابِ دمید از خویش یافت
ہمتِ او سینہ گلشن شگافت[2]

When the grass found a means of growth in its self,
Its aspiration clove the breast of the garden.[3]

چوں خودی آرد بہم نیروئے زیست
می کشاید قلزمے از جوئے زیست[4]

When Life gathers strength from the Self
The river of Life expands into an ocean.[5]

Iqbal says that "the emergence and multiplication of individualities, each fixing its gaze on the revelation of its possibilities and seeking its own dominion, inevitably brings in its wake the awful struggle of ages."[6]

The Qur'an emphasizes the self-realization and development of every individual. The Qur'an says: 'By the soul and He Who hath balanced it, and hath shown to it the ways of wickedness and piety, blessed is he who hath *made it grow* and undone is he who *corrupted it.*' (91:7-10)"[7].

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 12.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 14.

3 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 21.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 15.

5 *Ibid.*, p. 22.

6 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 88.

7 *Ibid.*, p. 119

Iqbal considers man as a respectable being irrespective of his status. He says:

آدمیت احترام آدمی باخبر شو از مقام آدمی [1]
آنچہ در آدم بگنجد عالم است آنچہ در عالم نگنجد آدم است! [2]

> What is humanity? Respect for man!
>
> Learn then the true status of man..."[3]
>
> Loftier than the heavens is the station of man,
>
> and the beginning of education is respect of man."[4]

Iqbal quotes the Qur'an:

> See ye not how God hath put under you all that is in the Heavens, and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen? (31:19)[5]
>
> And He hath subjected to you the night and the day, the sun and the moon, and the stars too are subject to you by His behest; verily in this are signs for those who understand.' (16:12)[6]

Iqbal quotes the verses of the Qur'an regarding the prostration of angels in order to emphasize the status of man.[7] By man Iqbal means 'mankind' and not a particular section of society. He is the best man whose actions are in accordance with Divine Will. Women enjoy equal respect with Man. True that sometimes he has ironically depicted the ways of modern women who have forgotten their feminine

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1 Allama Muhammad Iqbal, *Kuliyat-e-Iqbal* (Persian), "Armaghan-i-Hijaz", Sheikh Ghulam Ali & Sons, Lahore, 1981, p. 987.

2 *Ibid.*, "Javid Nama", p. 68.

3 A.J. Arberry, *Javid Nama* (trans. of Iqbal's *Ramuz-i-Bekhudi*), George Allen and Unwin, London, 1966, p. 242 (trans.)

4 *Ibid.*, p. 60.

5 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 11.

6 *Ibid.*, p. 11.

7 *Ibid.*, p. 13.

essence but as a class they are admired and given full importance in the scheme of Reality. He says:

وجود زن سے ہے تصویر کائنات میں رنگ
اسی کے ساز سے ہے زندگی کا سوز دروں
شرف میں بڑھ کے ثریا سے مشت خاک اس کی
کہ ہر شرف ہے اسی درج کا درِ مکنوں!
مکالمات فلاطونہ لکھ سکی لیکن
اسی کے شعلے سے ٹوٹا شرار افلاطوں!
می کشاید قلزمے از جوئے زیست[1]

The colour in the picture of the universe is due to woman:
The inner burning of life is due to her instrument!
In dignity her handful of dust is superior to the pleiades,
For all dignity is the secret pearl of this precious box.
Cannot write the dialogues of Plato but Plato's sparks are from her fire.[2]

Iqbal's views of individual and society are quite different from that of Nietzsche. Iqbal's concept of state or society is noteworthy. He considers community as *Rahmat* (boon). He says:

فرد را ربطِ جماعت رحمت است
جوہر او را کمال از ملت است
تاتوانی با جماعت یار باش
رونق ہنگامہ احرار باش[3]

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Sheikh Ghulam Ali & Sons, Lahore, 1972, p. 556.
2 Iqbal, *Zerb-i-Kalim*, p. 92 (trans.)
3 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Perisan), "Ramuz-i-Bekhudi", Sheikh Ghulam Ali & Sons, Lahore, 1972, p. 85.

The link that binds the Individual
To the Society a Mercy is;
His truest Self in the Community
Alone achieves fulfilment. Wherefore be
so far as in thee lies in close rapport
With thy Society, and luster bring
To the wide intercourse of free-born men."[1]

Again, he says:

فرد قائم ربط ملت سے ہے تنہا کچھ نہیں
موج ہے دریا میں بیرون دریا کچھ نہیں[2]

The individual owes his existence to social cogency and is nothing aloof,
The wave exists only in the river and is
absolutely nothing outside. [3]

6. Superman

NIETZSCHE

Nietzsche puts forward his concept of superman or overman in the spirit of his philosophy of power. He considers superman as the most perfect aristocrat. He depicts the portrait of the features of such man as follows:

i. Incarnate to Will to Power

The superman "is essentially incarnate will to power."[4] *He says:* "The object is to attain that enormous *energy of greatness* which can model the man of the future of means of discipline and also by means of the annihilation of millions of the bungled and botched, and which can yet avoid *going to ruin*

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1 A.J. Arberry, *Javid Nama* (trans. of Iqbal's *Ramuz-i-Bekhudi*), George Allen and Unwin, London, 1966, p.5.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Bang-i-Dra", Iqbal Academy Pakistan, Lahore, 2009, 9. 214.

3 Iqbal, *Bang-i-Dara*, p. 210 (trans.)

4 Bertrand Russel, *History of Western Philosophy*, George Allen & Unwin, London, 1954, p. 734.

at the sight of suffering created thereby, the like of which has never been seen before."[1] He is a governing aristocrat who is only power drunk and only a symbol of cruelty. "....Nietzsche wishes to see what he calls the 'noble' man, by no means as a universal type but as a governing aristocrat. The 'noble' man will be capable of cruelty, and, on occasion, of what is vulgarly regarded as crime; he recognizes duties only to equals."[2]

ii. Born noble man

The superman according to Nietzsche is a born noble man. Without good birth superman is not possible. Though hard training and severe schooling is must for the superman, good birth is primarily necessary for him. He is always from amongst the aristocratic class, and not from middle or lower class. He says that the superior few whom the superman belongs to "have usually been a conquering race or hereditary aristocracy - and aristocracies have usually been, at least in theory, descendants of conquering races."[3]

iii. Recognizes only material value

The superman recognizes only the material values. Religious or spiritual values carry no significance for him. 'God is dead' says Nietzsche. The superman is the substitute of God.

iv. No brighter future

Nietzsche's superman has no brighter future. He will return in this world after death, as he is in the present being, according to Nietzsche's Law of Recurrence. It is nothing but a mechanical process devoid of aspiration. Such portrait of superman has opened a great chapter of criticism. Bertrand Russell pointedly urges and traces psychological problem behind Nietzsche's theory. He says, "It never occurred to Nietzsche that the lust for power, with which he endows his

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1 Nietzsche, Referred to by Bertrand Russell, op.cit., p. 731.
2 Bertrand Russell, op., cit., p. 731.
3 *Ibid.*, p. 736.

superman, is itself an outcome of fear. Those who do not fear their neighbours see no necessity to tyrannize over them."[1] He further comments that "There are two sorts of saints" the saint by nature, and the saint from fear. The saint by nature has spontaneous love of making; he does good because to do so gives him happiness. The saint from fear, on the other hand, like the man who only abstains from theft because of police, would be wicked if he were not restrained by the thought of hell-fire of his neighbour's vengeance. Nietzsche can only imagine the second sort of saint; he is so full of fear and hatred that spontaneous love of mankind seems to him impossible. He has never conceived of the man who, with all the fearlessness and stubborn pride of the superman, nevertheless does not inflict pain because he has no wish to do so."[2]

IQBAL

Iqbal's perfect man is totally different. He is neither power drunk nor a born aristocrat. Nietzsche's superman is power personified and devoid of pity and love, whereas Iqbal's perfect man is synthesis of *Jalal* (Divine Majesty) and *Jamal* (Divine beauty). He is the real ruler of mankind. He is powerful, but his power is not to bring war and terror. He gives code of morality; brings about social and economic justice and love irrespective of the status of human beings unlike Nietzsche who grants equality only among supermen and looks down upon the commoners.

Nietzsche states that the superman is a born aristocrat. He is biologically superior to his subjects as men are superior to domestic animals. But Iqbal's perfect man earns superiority - even freedom and immortality because of self-actualisation. He is superior to others because of his deeds and not because of his birth.

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1 Bertrand Russell, op., cit., p. 734.
2 *Ibid.*, p. 735.

Iqbal's perfect man is God fearing and devoted religious man unlike Nietzsche's superman who is an atheist. Faith in God develops human personality. Against Nietzsche's superman who denies the immortality of the ego, Iqbal's perfect man earns resurrection. Iqbal considers resurrection as not an external event. He regards it as "the consummation of a life process within the ego."[1] It is "a kind of stock-taking of the ego's past achievements and his future possibilities."[2] Iqbal states that there is no return in evolution. Everything is on its upward march towards the realization of the ego.

Again, for Iqbal "Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which 'every moment appears in a new glory'. And the recipient of Divine illumination is not merely a passive recipient. Every act of a free ego creates a new situation, and thus offers further opportunities of creative unfolding.[3]

Iqbal while commenting on the return of Nietzsche's superman says: "But the superman has been an infinite number of times before. His birth is inevitable; how can the prospect give me any aspiration? We can aspire only for what is absolutely new, and the absolutely new is unthinkable in Nietzsche's view, which is nothing more than a Fatalism worse than the one summed up in the word 'Qismat'. Such a doctrine, far from keying up the human organism for the fight of life, tends to destroy its action-tendencies and relaxes the tension of ego."[4]

With these *difference*s between Nietzsche's superman and Iqbal's perfect man, one wonders as to how one could agree

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 120.

2 *Ibid.*, p. 120.

3 *Ibid.*, p. 123.

4 *Ibid.*, p. 115-116.

with those who say that Iqbal followed Nietzsche in his concept of the Perfect Man. Undoubtedly, Iqbal had great admiration for the thinkers who considered life as vital including Nietzsche but it does not mean that he took Nietzsche's concept of superman and weaved in his own.. The idea of the Perfect Man was not new for Iqbal. He was well versed with this idea in many Muslim thinkers. Besides, Rumi who is probably the first Muslim thinker who has presented a complete picture of the Perfect Man, there are other Muslim thinkers also who have put forward theories of the Perfect Man. Ibn-i-Miskwaih, undoubtedly initiated the idea which found its culmination in Rumi. Ibn i-Arabi and Jili can be quoted as subtle examples, though on important points Rumi differs from them. Professor M.M. Sharif rightly maintains, "Iqbal had undoubtedly admiration for the vitalism of Nietzsche, but Nietzsche was not his real inspirer. The idea of the perfect man is an old one in Muslim philosophy. I believe it had its roots in Plato's conception of the philosopher-king and Islamic idea of a prophet, but it found its highest development in the speculations of Ibn-i-Arabi, Al-Jili and Rumi. It would be travesty of facts to regard Nietzsche-made atheist as Iqbal's ideal or guide. It is true that he would like Nietzsche to believe in God, in social equality, in immortality of the soul, in spiritual rather than physical strength, in struggle for moral ends within the limits of moral rules and in war only as a defensive measure; but then all this would make a world of difference."[1]

Luce Maitre says: "The idea of the superman runs through the Qur'an. Man is capable of an endless progress and he will succeed in making himself master of the universe. The more he advances in his evolution, the more he resembles God. ("He who knows himself knows God" -

[1] Prof. M.M. Sharif, *About Iqbal and His Thought*, Institute of Islamic Culture, Lahore, 1964, p. 44-45.

'Create in yourself the Attributes of God": the comparison here is particularly significant.)"[1]

Iqbal himself clears his position in a letter to Dr. Nicholson. He regrets, "some of the English reviewers, however, have been misled by the superficial resemblance of some of my ideas to those of Nietzsche."[2] He, however, says, "I wrote on the Sufi doctrine of the Perfect Man more than twenty years ago, long before I had read or heard anything of Nietzsche. This was then published in the *Indian Antiquary* and later in 1908 formed part of my Persian Metaphysics."[3]

Iqbal is highly impressed by Rumi's idea of the Perfect Man. Rumi and Iqbal consider the Perfect Man as a highly developed ego with radiant characteristics. He has an enviable status and possesses immense pragmatic values for the world at large.

RUMI

Concept of Perfect Man

i. A highly developed ego

The Perfect Man, according to Rumi, is a developed ego. Dr. Nicholson explains it thus: "The individual soul, when impregnated (like the oyster-shell by the rain-drop) by the overflowing radiance (Tajali, fayd) of the Universal Spirit, produces the Perfect Man,...."[4] Being highly developed the Perfect Man is regarded as the last fruit of humanity. He is macrocosm, though he appears microcosm in form.[5]

Rumi believes that it is difficult to find a perfect man. He beautifully says:

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1 M. A. M. Dar, trans. op., cit., p. 27.
2 Iqbal, Letter to Nicholson, op., cit., p. 313.
3 *Ibid.*, p. 313.
4 R.A. Nicholson's *Commentary*, i & ii, verse 1183, p.283.
5 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, iv, 521-524.

Yesterday, the Master went roaming about
the city, a lantern in his hand,
Saying: 'I am tired of demons and beasts.
I am eager to meet a man!
My heart is weary of these weak-spirited
companions;
I want to see the lion of God and Rustam,
son of Zal'.
I said: 'He is not to be found, we have sought him long.'
I replied: 'A thing that is not to be found - that is
what I am in search of?"[1]

It is pertinent to note that the above "verses of Rumi, the great Persian mystic, appear on the fly-leaf of the combined edition of *Asrar-i-Khudi* and *Ramuz-i-Bekhudi*. Iqbal has not chosen them arbitrarily: his entire philosophy is in effect a quest and, it may even be said, a conquest of man."[2]

For Iqbal also the Perfect Man is highly developed ego. He is the *na'ib* (vicegerent) of God on earth. The Perfect Man "is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony". Iqbal also believes him to be "the last fruit of the tree of humanity and all the trials of a painful evolution are justified because he is to come to the end."[3]

Iqbal also believes that the Perfect Man has not ceased to exist and is very much needed in the present age. He says:

دنیا کو ہے اس مہدی برحق کی ضرورت
ہو جس کی نگہ زلزلہ عالم افکار[4]

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1 Mualvi Abdul Majeed Dar, *Introduction to the Thought of Iqbal*, (trans. of Luce Claude Maitre's Book), Iqbal Academy Pakistan, Lahore, 1981,p. 14.

2 M.A.M. Dar, trans. op., cit., p. 14.

3 Reynold A. Nicholson (Tr.), *The Secrets of the Self*. (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xxviii.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2009, p. 557.

Today the world needs that true Mahdi, whose vision produces a commotion in the world of thought.[1]

But it is difficult to find such a man. Iqbal says:

ہزاروں سال نرگس اپنی بے نوری پہ روتی ہے
بڑی مشکل سے ہوتا ہے چمن میں دیدہ ور پیدا[2]

Narcissus weeps for many years over its sightlessness;
(only then) with great difficulty a person with vision is produced.[3]

Iqbal too accepts Rumi's view, and quotes him in this respect:

بود گبرے در زمانِ بایزید
گفت او را تک مسلمانِ سعید
خوشتر آں باشد کہ ایماں آوری
تا بدست آید نجات و سروری
گفت ایں ایماں اگر ہست اے مرید
آں کہ دارد شیخ عالم بایزید
من ندارم طاقت آں' تابِ آں
کاں فزوں آمد ز کوششہاے جاں"[4]

Once in the days of Bayazid there was
A worshipper of fire. A Muslim true
Did say to him, 'How fortunate it would
Be if thou couldst accept the faith, for then
Thou wouldst be saved and thou wouldst sway.' Spake he,

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1 Iqbal, *Zerb-i-Kalim*, p. 40 (trans.)

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2009, p. 557.

3 Iqbal, *Bang-i-Dara*, p. 306 (trans.)

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Javid Namah", Sheikh Ghulam Ali & Sons, Lahore, 1972, pp. 709-10.

Disciple, if faith means what Bayazid
Reflects, then I completely lack the strength
To face it, for it is for past the reach
And straining of the soul[1]

ii. Characteristics of the Perfect Man

Firstly, being highly developed self, the Perfect Man stands the test of any ordeal. The Perfect Man's individuality is not annihilated even when he comes face to face with Reality. Rumi says:

> When you have thrown an ounce of vinegar into two hundred maunds of sugar, and it has become dissolved therein,
>
> The flavour of the vinegar, when you taste (the sugar), is non-existent, (though) the ounce exists (as a) surplus when you weigh.[2]

Iqbal says that the "the climax of this development is reached when the ego is able to retain full self-possession, even in the case of a direct contact with the all-embracing Ego."[3]

Dr. A. Schimmel rightly observes: "The faithful who has realized in himself the Divine call to vicegerency, and who has consolidated his ego so much that he is able to have a person-to-person encounter with his creator is, for Iqbal, the Perfect Man, the Free Man."[4]

Secondly, being a truly developed ego, the Perfect Man has earned freedom and immortality. Rumi says:

> He that is overpowered (overwhelmed) in Our grace is not compelled;

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1 Mahmud Ahmad, op., cit., (trans. of Iqbal's *Javid Nama*), p. 114.

2 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iii, 3674-3675.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 118.

4 Annemarie Schimmel, *Gabriel's Wing,* Leiden E.J. Brill, 1963, p. 118.

Nay, he is one who freely chooses devotion (to Us).[1]

Again, Rumi believes that the Perfect Man due to his developed personality earns complete and true freedom. "Rumi asserts that although the power to choose good and reject evil is not annulled by Divine Omnipotence, complete freedom belongs only to the Perfect Man whose self-will has been extinguished and submerged in the will of the Beloved."[2] Next, Rumi says that the developed personality earns everlasting lives. He says:

> (The person denoted by the word) *muhdarun* (brought into the presence) is not non-existent (ma'dum). Consider (this) well, that you may gain certain knowledge of the everlasting life (*baqa*) of the spirits.
>
> The spirit debarred from everlasting life is exceedingly tormented; the spirit united (with God) in everlasting life is free from (every) barrier.[3]

According to Iqbal also true freedom belongs to the Perfect Man. The Free Man is synonymous with the Perfect Man.[4] Also, the Perfect Man earns immortality. Iqbal says:

دوام آں بہ کہ جانِ مستعارے
شود از عشق و مستی پایدارے[5]

That eternity is superior, which a borrowed soul
Wins for herself by love's fenzy.[6]

Thirdly, for Rumi the Perfect Man is a pleasant blend of Ishq and Intellect, Rumi says:

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, iv, 401.

2 *Ibid.*, i, ii, p. 59.

3 *Ibid.*, iv, 445-446.

4 Annemari Schimmal, trans. op., cit., p. 118.

5 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Gulshan-I Raz-I Jadid", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 563.

6 Bashir Ahmed Dar (Tr.), *Iqbal's Gulshan-i-Raz-i-Jadid and Bandagi Namah*, Institute of Islamic Culture, Lahore, 1964, p. 52.

(Since) they have polished their breasts (hearts) in commemoration (of God) and meditation, that the heart's mirror may receive the virgin (original) image.[1]

Iqbal says:

عقل کی منزل ہے وہ، عشق کا حاصل ہے وہ
حلقہ آفاق میں گرمی محفل ہے وہ[2]

He is Reason's last goal, he is the harvest of love in the wide world he sets all spirits ablaze.[3]

Fourthly, the Perfect Man has no fear. No difficulty can upset him. Rumi says:

If you see thou (the Perfect Man) in difficulty, (consider it to be superfluous); they have no fear nor grief.[4]

Even physical death looks pleasant to him. Rumi says:

Even so, to those who know God (*'arfan*)

the wind of Death is soft and pleasant as the breeze (that wafts the scent) of (loved) ones like Joseph.

The fire did not set its teeth in

Abraham: how should it bite him, since he is the chosen of God"?[5]

Iqbal also says:

چوں کلیمے سوے فرعونے رود
قلب او از لاخف محکم شود[6]

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, i, 3154.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, Lahore, 2009, p. 424.

3 Iqbal, *Bal-i-Jibril,* p. 132 (trans.)

4 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iv, p. 89 (My own trans.)

5 *Ibid.,* i, 860-861.

6 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 95.

When Moses strides
Before the Pharaoh, steadfast is his heart
As he remembereth *Thou shalt not fear.*[1]

According to Iqbal also death cannot frighten the Perfect Man, because of the developed state of his ego. Iqbal says:

نشان مرد حق دیگر چہ گویم
چو مرگ آید تبسم بر لب اوست[2]

What is the sign of the faithful man?
When death comes, he has a smile on his lips.[3]

Fifthly, for both Rumi and Iqbal the other name of the Perfect Man is *Faqir.* Thus, all the qualities of *Faqr* are found in the Perfect Man according to Rumi and Iqbal. He is not an idle mystic; he is full of action. He earns lawful livelihood. He may be poor in appearance but he is owner of countless treasures; there is no greed in him. He has a great social import. He is not segregated from the Community. He contributes in bringing about a healthy social order. He combines in his behavior *Jamal* (Divine beauty) and *Jalal* (Divine Majesty) as a true *Faqir.* Both Rumi and Iqbal are clear in this respect. According to Rumi: "Divine mercy is prior to Divine wrath....., and both attributes are displayed by the Perfect Man. "Red and green" (spring colours) typify mercy which like the rainbow brings a message of hope to souls in darkness."[4] About his quality of *Jalal,* Rumi says:

> The wrath of the (spiritual) kings has overthrown hundreds of thousands of cities, O, ye wicked who have lost the way.

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1 A.J. Arberry, *The Mystries of Selflessness* (trans. of Iqbal's Ramuz-i-Be-Khudi), p. 15.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Armaghan-i-Hijaz", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 998.

3 Iqbal, *Armghan-i-Hijaz,* p. 165 (trans.)

4 R.A. Nicholson's *Commentary* (op., cit.,) i & ii p. 297.

At their beck the mountain splits of itself into a hundred fissures; a sun goes round (the sky) like an ass-mill.[1]

Iqbal says about the Perfect Man:

جس سے جگرِ لالہ میں ٹھنڈک ہو وہ شبنم!
دریاوں کے دل جس سے دہل جائیں وہ طوفان![2]

He is the dew drop which cools the liver of
the Poppy flower; and he is that storm which makes the hearts of rivers shiver.[3]

Again:

قہاری و غفاری و قدوسی و جبرت
یہ چار عناصر ہوں تو بنتا ہے مسلمان[4]

Vengeance and forgiveness, piety and power -
These are four things which make up a Muslim".[5]

Iqbal says about Rumi:

From the Flute of Rumi, the *Jamal* of *Ishq* takes share from the *Jalal* of Beloved.[6]

Sixthly, the perfect man believes in higher religion. His message is universal and his love is for all the human beings. Rumi says:

The Mosque that is built in the hearts of the saints,
Is the place of worship for all, for God dwells there.[1]

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iii, 2814-2815.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Gulshan-i-Razi-i-Jadid", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 563.

3 Iqbal, *Zarb-i-Kalim*, p. 57 (My own trans.)

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2011, p. 573.

5 *Ibid.*

6 Iqbal, *Armghan-i-Hijaz*, p. 106 (My own trans.)

The history of true Perfect Men tells us that love for humanity was their hallmark. For instance, Shaikh Abdul Qadir Jillani, Mujjaddid Alaf Sani and Ali Hajweri (Data Ganj Bux) among many others - were well known for their love for humanity.

Iqbal also counts this as one of the most vital characteristics of the Perfect Man. He says:

> The slave of Ishq takes lesson from God;
> he becomes kind equally both with infidel and believer.[2]

Seventhly, for Rumi knowledge of the Perfect Man is not derivative. Because heart is the place of God, his knowledge is intuitional. "Pir sees things as they exist potentially in God's eternal knowledge before they are actualised". As the organ of Divine consciousness, "he knows the entire content of past, present, and future existence, how everything came to be or is coming or will come to be, and why the non-existence does not exist: all this he knows both synthetically and analytically (Jill in SIM, 85)"[3]. Rumi says:

> The man of God is made wise by the Truth,
> The man of God is not learned from book.[4]

In *Gulshan-i-Razi-i-Jadid*, Iqbal puts a question: "Of whom shall I say that he is the Perfect Man."[5] It has beautifully been replied in the light of Iqbal's own view:

کمال زندگی دیدارِ ذات است
طریقش رستن از بندِ جہات است

---

1 Whinfield Masnavi, p. 100 qt. by Dr. R.A.Nicholson, in *The Idea of Personality in Sufism*, p. 78.

2 Trans. of Iqbal's verse qt. in '*Tashbihat-i-Rumi*' by Khalifa Abdul Hakim, p. 358.

3 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, i & ii, p. 242.

4 Rumi, *Diwan-i-Shams* Tabriz, pp. 28.

5 Bashir Ahmad Dar, op., cit., p. 45.

چناں بذاتِ حق خلوت گزینی
ترا او بیندو او را تو بینی[1]

The perfection of life consists in seeking the Essence,
The way of achieving it is to free one self from
the limits of time and space.
You should enjoy privacy with the Divine Person in such a way,
That He sees you and you see Him.

کسے کو 'دید' عالم راہ امام است
من و تو ناتمامیم او تمام است![2]

He who 'saw' is the leader of the world,
We and you are imperfect, he alone is perfect.[3]

It is significant to note that Iqbal, in *Javid Nama*, makes Rumi's remarks about the Perfect Man:

حضورش کس نماند استوار
وربماند ہست او کامل عیا ر[4]

No one can stand against His beauty bright,
Except the one who has perfection reached.[5]

Lastly, the Perfect Man's love for God is sincere. He loves God neither for the sake of gardens and Houris of Heaven nor for fear of Hell. Rumi says:

His faith is (held) for the sake of (doing) His will, not for the sake of paradise and its trees and streams.

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Gulshan-I Raz-I Jadid", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 559.
2 *Ibid.*, p. 559.
3 Bashir Ahmad Dar, op., cit., p. 232.
4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Gulshan-I Raz-I Jadid", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 608.
5 Mahmud Ahmad, op., cit., p. 12.

His abandonment of infidelity is also for God's sake, not for fear lest he go into the Fire.[1]

Similarly, for Iqbal, the Perfect Man does not love God for the traditional pictures of 'Heaven'. Rather the Houris complain against the indifferent behaviour. Iqbal beautifully says:

کہتے ہیں فرشتے کہ دلاویز ہے مومن
حوروں کو شکایت ہے کم آمیز ہے مومن![2]

The angels say: The faithful is gracious. But the Houris complain: the faithful does not mix with us.[3]

iii. His status

The Perfect Man has developed his ego to such extent that he has attained control over (A) spiritual and (B) material worlds.

Spiritual world

The Perfect Man is highly elevated spiritually. He experiences Mi'raj at every moment. Rumi says:

Every moment he hath ascension (to God) peculiar to himself: He (God lays upon his crown a hundred peculiar crowns"[4]

As regards the control of spiritual world, the Perfect man, due to his developed ego, dictates his terms to angels and prophets and God. Rumi says:

Under the towers of His Majesty there stand men who capture angels and prophets and God Almighty Himself.[5]

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iii, 1911-1912.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 507.

3 Iqbal, *Zarb-i-Kalim*, p. 41 (My own trans.)

4 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, i, 1580.

5 Rumi, *Diwan-i-Shamas Tabriz,* qt. by Shibli Naumani, in *Swaneh Maulana Rum* ed. by Syed Abid Ali Abid, p. 72.

Again, in short, the Perfect Man of Rumi attains the power to control the spiritual world to the extent that his order becomes the order of God, though he retains his separate individuality. This is tantamount to 'capturing' or 'preying' God. Rumi has beautifully discussed this power of the Perfect Man:

> God has declared that his (the Pir's) hand is as His own, since he gave out (the words) the Hand of God is above their hands.
>
> The Hand of God causes him (the child) to die and (then) brings him to life. What of life? He makes him a spirit ever lasting.[1]
>
> It alludes to the Qur'anic expression Thou didst not throw when thou threwst, but it was God who threw (Sura 8/17, of)[2]
>
> Another Hadith in this connection is that God "is the eye, ear, and hand of those whom He loves.[3]

Rumi acknowledges the great power of heart in this connection. Rumi expresses a very bold idea "of an old Sheikh who says to the Sufi Bayazid, when he was going on a pilgrimage: Go around me: that will be equivalent to going round the Ka'ba; although the Ka'ba is the house of God, destined by him for the accomplishment of religious rites, my being is superior to it as the house of his secrets."[4]

It reminds us of "the Hadith-i-qudsi.... "Neither My earth nor My heaven contains Me, but I am contained in the heart of My faithful servant".[5]

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, i, 2972-73.

2 *The Qur'an*, cf, referred to by Dr. A. Schimmel op., cit., p. 312.

3 The Hadith qt. by Dr. R.A. Nicholson in *Commentary*, i & ii, p. 77.

4 *The Encyclopedia of Islam* (vol. I pt. 2) Ed. by the Houtsma, T-W. Arnold., R. Basset & R. Hartmann, Leyden - 1913 - London.

5 R.A. Nicholson's *Commentary*, I & II p. 83.

For Iqbal also, the Perfect Man attains to such power that his wishes become the wishes of God and his hand becomes the hand of God. Iqbal says:

ہاتھ ہے اللہ کا بندہ مومن کا ہاتھ
غالب و کار آفریں کار کشا کار ساز[1]

A Perfect Man's arm is really God's arm,
Dominant, creative, resourceful, efficient....[2]

In the spirit of Rumi, Iqbal believes that the persons with their power over spiritual world "Capture angels and God Almighty Himself". He says:

در دشتِ جنونِ من جبریل زبوں صیدے
یزداں بہ کمند آور اے ہمتِ مردانہ[3]

In the jungle of my madness Gabriel is an ordinary prey.
O courageous one, cast thy noose on God Himself.[4]

Iqbal, in agreement with his guide, says:

عرش کا ہے کبھی کعبے کا ہے دھوکا اس پر
کسی کی منزل ہے آلہی! میرا کاشانہ دل[5]

My heart appears sometime as *Kaaba* and sometime as *Arsh*
O'God'! whose destination is the abode of my heart?[6]

Material world

As a result of this spiritual power he gets control over the material world also. Rumi says:

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1. Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 389.
2. Iqbal, *Bal-i-Jibril*, p. 132.
3. Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Piyam-i-Mashriq", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 336.
4. Iqbal, *Piyam-i-Mashriq* p. 198 (My own trans.)
5. Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Bang-i-Dara", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 61.
6. Iqbal, *Bang-i-Dara*, p. 54 (My own trans.)

> Gabriel is wonderstruck (after seeing your status);
> Whole of the world is at your command.[1]

And it is natural because:

> He who has become acquainted with the secrets of Hu (God), what to him is the secret (in most consciousness) of created beings?"[2]

At the hands of the Perfect Man even earth becomes gold. Rumi says:

> If a perfect man (saint) takes earth, it becomes gold; if an imperfect one has carried away gold; it becomes ashes.[3]

Again, the world is lost in him, "The Perfect Man can never be lost to the world since, he has assimilated and, as it were, absorbed into himself the Divine attributes which constitute the reality of the worlds".[4]

Iqbal agrees with Rumi that the universe is absorbed in the Perfect Man and not the other way round. Iqbal says, "The true person not only absorbs the world of matter; by mastering it he absorbs God Himself into his Ego".[5]

Iqbal beautifully sums this up in an Urdu verse:

کافر کی یہ پہچان کہ آفاق میں گم ہے
مومن کی یہ پہچان کہ گم اس میں ہیں آفاق[6]

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1. Rumi, *Mathnavi* ed. by Maulvi Muhammad Nazir Naqashbandi, p. 384.
2. Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, ii, 1481.
3. Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, i, 1609.
4. R.A. Nicholson's *Commentary* III - VI verse 976.
5. Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p.xix.
6. Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), Iqbal Academy Pakistan, Lahore, 2009, p. 557.

The sign of an infidel is that he is lost in the world;

The sign of the believer is that the world is lost in him![1]

That Iqbal is highly impressed by Rumi is clear. Iqbal quotes Rumi in reply to his own question:

آں کہ بر افلاک رفتارش بود
در زمین رفتن چہ دشوارش بود ![2]

He whose walk is on the sphere, how should it be hard for him to walk on the earth?[3]

iv. His pragmatic value

In the light of the above facts, the pragmatic value of the Perfect Man is quite understandable. According to Rumi the Perfect Man gives code of morality; brings about social and economic justice; and shows the ways of life — spiritual and material. He elevates the spirit of the human being and makes him superior in all respects.

Further Rumi says:

Hark! for the saints are the Israfils of the (present) time: from them to the dead comes life and freshness.[4]

Again:

Though you be rock or marble, you will become a jewel when you reach the man of heart (the saint).[5]

Again, true knowledge also comes from the Perfect Man:

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1 Iqbal's *Zarb-i-Kalim*, p. 39 (trans.)

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Bal-i-Jibril", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 434.

3 Iqbal, *Bal-i-Jibril* p. 190 (My own trans.)

4 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, i, 1930.

5 *Ibid.*, i, 722.

> If thou desire (spiritual) poverty), that depends on championship (with a Shaykh): neither thy tongue nor thy hand avails.
>
> Soul receives from soul the knowledge thereof, not by way of book nor from tongue.[1]

Thus, with his personality, the Perfect Man aims at changing the destiny of the human beings at large. He has no prejudice and is above class-distinction. This is diametrically different from the code of Hindu ethics, which "is a compromise between the principle of humanity and the demands of aristocratic, privileged, upper-class groups. Caste distinctions are a handicap to cooperative living and the development of democracy and education. Caste also interferes with normal marriage relations between individuals. Out of caste distinctions grow elements of cruelty.... and the belief in Karma and transmigration. The over-all attitude is one of escape and denial, with tendencies toward resignation, quietism, and a tolerance of the status quo. There is an easy tolerance of evil, since it is not felt necessary to change the world".[2]

That the 'discovery' of mystic has also pragmatic value is clear from "How the dervish excused himself to the Shaykh". The dervish (mystic or saint) says:

> Purposely I come down from the lofty zenith
> That those of base degree may attain to me.[3]

Dr. Nicholson comments "The prophet or saint is not always rapt in contemplation of Reality; at times he descends to a lower plane in order that common men may come into

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, v, 1063-4.

2 Harold H. Titus, *Ethics For Today*, p. 508.

3 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, ii, 3562.

contact with him and be purified by his guidance and teaching (Cf. v 200-227)"[1]

For Iqbal also the pragmatic value of the Perfect Man is immense - both for the development of individual and society at large. Iqbal says that the Perfect Man "is the real ruler of mankind; his kingdom is the kingdom of God on earth. Out of the richness of his nature he lavishes the wealth of life on others, and brings them nearer and nearer to himself".[2]

Iqbal believes in the pragmatic value of the Perfect Man. He says:

> The English people should study my view of the Perfect man in the light of such ideas. Our agreements and *panchayats* cannot banish war. Only top-ranking personality can bring these troubles to an end.[3]

Iqbal yearns for the incoming of the Perfect Man for the latter's immense pragmatic value. He says:

اے سوارِ اشہبِ دوراں بیا
اے فروغِ دیدہ امکاں بیا
رونق ہنگامہ ایجاد شو
در سوادِ دیدہ ہا آباد شو
شورشِ اقوام را خاموش کن
نغمہ خود را بہشتِ گوش کن[4]

Appear, O rider of Destiny!
Appear, O light of the dark realm of change!

1 R.A. Nicholson's *Commentary* on *Mathnavi* Book II, p.362.

2 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xxviii.

3 Mazher ud Din Siddiqi in *The Image of the West*, Bazm-e-Iqbal, Lahore, 1956, p. 114.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 46.

Illumine the scene of existence.

Dwell in the blackness of our eyes!

Silence the noise of the nations,

Imparadise our ears with thy music![1]

Rumi is probably the first Muslim thinker who has presented the picture of a Perfect Man as depicted in this chapter. Ibn-i-Miskawaih, undoubtedly initiated it. But it can be regarded just a movement which culminated in Rumi. Some other great thinkers in Muslim Philosophy, for instance, Ibn-i-Arabi and Jili also have propounded the theories of the Perfect Man. But Rumi's Perfect Man is different from that of Ibn-i-Arabi and of Jili, to whom the Perfect Man is merely a metaphysical being. "Ibn-i-Arabi has cut off the idea of Perfect Man from that of the Prophet and has put it at the beginning of his system so that God, world, and man become only the three aspects of the same concept and the Perfect Saint identifies himself with the Perfect Man completely and becomes himself the vicegerent Lord of the Universe...."[2]

II. THE UNIVERSE

1. Main Features

Nietzsche

i. The Universe is space, matter and energy

Nietzsche considers the universe as merely a phenomenal reality. It consists of space, matter and energy, which are finite and limited in amount, and wherein time is unlimited and unending.

ii. Will to power is inner reality

The will to power is inner reality of the universe, which is obvious in its manifestations. Nietzsche says, "It is our needs that *interpret the World*; our instincts and their impulses

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1 Reynold A. Nicholson (Tr.), *The Secrets of the Self* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 83-84.

2 Annemarie Schimmel, *Gabriel's Wing*, Leiden E.J. Brill, 1963, p. 120.

for and against. Every instinct is a sort of thirst for power; each has its point of view, which it would fain impose upon all the other instincts as their norm."[1] Again, he says, "The triumphant concept "*energy*", with which our physicists created God and the World, needs yet to be completed: it must be given an inner will which I characterise as the "*Will to Power*"."[2]

Copleston has beautifully interpreted Nietzsche's theory thus: "Everywhere, in everything, we can see the Will to Power expressing itself. And though one can perhaps say that for Nietzsche the Will to Power is the inner reality of the universe, it exists only in its manifestations. Nietzsche's theory of the Will to Power is thus an interpretation of the universe, a way of looking at it and describing it, rather than a metaphysical doctrine about a reality which lies *behind* the visible world and transcends it."[3]

IQBAL

Iqbal considers, on the contrary, the universe as a spiritual reality. He believes every atom to be an ego. He says: "The world, in all its details, from mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-revelation of the 'Great I am'. Every atom of Divine energy, however low in the scale of existence, is an ego."[4]

It has a spiritual dimension in the sense that it leads to faith in God. In this connection Iqbal refers to the Qur'an:

> Verily in the creation of the Heavens and earth, and in succession of the night and of the day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the

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1 Nietzsche, *Will to Power*, op.cit., p. 13.

2 *Ibid.*, p. 110.

3 Copleston, op., cit., p. 181.

4 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p.71-72.

creation of the Heavens and of the earth, and say: "Oh, our Lord! Thou has not created this in vain. (3:188)"[1]

Iqbal states that the universe is not made of inert matter, as it was believed in the nineteenth century. Iqbal being a spiritual monist believes that there is no inert matter. He takes clue from the theory of relativity in physics and says that according to its findings, "A piece of matter has become not a persistent thing with varying states, but a system of inter-related events. The old solidity is gone, and with it the characteristics that to the materialist made matter seem more real than fleeting thoughts." [2] Iqbal further says: "The criticism of the foundations of the mathematical sciences has fully disclosed that the hypothesis of a pure materiality, an enduring stuff situated in an absolute space, is unworkable."[3]

Iqbal discovers the universe as a free creative movement. He says, "We can derive, 'things' from movement; we cannot derive movement from immobile things.... In fact, physical science has reduced all things to movement. The essential nature of the atom in modern science is electricity and not something electrified."[4] He further says, "The universe which seems to us to be a collection of things is not a solid stuff occupying a void. It is not a thing but an act."[5]

Iqbal believes in an expanding universe. He maintains that "It is not a block universe, a finished product, immobile and incapable of change. Deep in its inner being lies, perhaps, the dream of a new birth."[6] Iqbal beautifully says:

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1 The Qur'an, qt. by Iqbal, *Ibid.*, p. 10.
2 *Ibid.*, p. 34.
3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 34-35.
4 *Ibid.*, p. 51.
5 *Ibid.*, p. 51.
6 *Ibid.*, p. 10.

This creation is perhaps still unfinished. For every moment arises the cry 'Be', and it becomes.[1]

2. Evolution

NIETZSCHE

i. Evolution is horizontal

Nietzsche is a staunch believer of Eternal Recurrence. His theory of evolution is horizontal and not vertical. It is summed up as follows: "The extent of universal energy is limited; it is not "infinite": We should beware of such excesses in our concept! Consequently the number of states, changes, combinations, and evolutions of this energy, although it may be enormous and practically incalculable, is at any rate definite and not unlimited. The time, however, in which this universal energy works its changes, is infinite — that is to say, energy remains eternally the same and is eternally active: — at this moment an infinity has already elapsed, that is to say, every possible evolution must already have taken place. Consequently the present process of evolution must be a repetition, as was also the one before it, as will also be the one, which will follow. And so on forwards and backwards! In as much as the entire state of all forces continually returns, everything has existed an infinite number of times."[2]

ii. Will to Power behind evolution

Next, to Nietzsche it is Will to Power, which is the source of evolution. Will to Power is behind everything. William Kelly Wright says: "The strife between different species, and between individuals of the same species, is not for Nietzsche as it was for Darwin, a struggle for mere existence, and it is not the outcome of the survival of those whose chance variations have happened to conform to the environment. Nietzsche rejects mechanism and materialism entirely. He believes that fundamental impulsive force in

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1 Iqbal, *Bal-i-Jibril*, p. 44 (trans.)

2 Nietzsche, 'Eternal Recurrence', in *The Twilight of The Idols*, p. 237.

nature is the will for power.... The will for power is an active force, which shapes and creates forms; it uses and exploits the environment for its own ends. Nutrition and procreation are processes by which the will for power maintains itself and overcomes obstacles."[1]

This is the reason that Nietzsche pointedly criticises Darwin, to whom external circumstances dominantly contribute in shaping certain organ or quality. Nietzsche says, "The influence of "environment" is nonsensically *overrated* in Darwin: the essential factor in the process of life is precisely the tremendous inner power to shape and to create forms, which merely *uses*, *exploits* "environment".[2]

IQBAL

But *Iqbal's* view of evolution is diametrically different. His concept is neither of horizontal progress nor does he believe in will to power as force behind the process of evolution. Iqbal takes evolution as vertical and progressive. To him, there is no return in evolution. Everything is on its upward march towards the realization of the ego. He says, "Creation is opposed to repetition which is a characteristic of mechanical action."[3] Iqbal beautifully says through Living Stream:

> For life abominates
> All repetition and, beneath the sky,
> It hates to retrogress,[4]

The present life is the result of our past evolution. He asserts, "Life is a passage through a series of deaths."[5] Thus

1 William Kelley Wright, *op.cit.*, p. 393.
2 Nietzsche, *Will to Power*, op.cit., p. 127.
3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 50.
4 Mahmud Ahmad, *op.cit.*, p. 182-83.
5 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 54.

life is continuous. He further says, "But there is a system in the continuity of this passage. Its various stages, inspite of the apparently abrupt changes in our evaluation of things, are organically related to one another."

Iqbal discusses the evolution of the self and says that the self evolves in the total process of evolution. It emerges out of sub-egos. The will that assumes the shape of sub-egos by becoming self-conscious, reveals itself in higher egos or personalities. He says, "The fact that the higher emerges out of the lower does not rob the higher of its worth and dignity. It is not the origin of a thing that matters; it is the capacity, the significance, and the final reach of the emergent that matters.... Indeed the evolution of life shows that though in the beginning the mental is dominated by the physical, the mental, as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence."[1]

Iqbal finds the support of his thought from the Qur'an. Alluding to the Qur'an, he says, "Thus in his inmost being man, as conceived by the Qur'an, is a creative activity, an ascending spirit who, in his onwards march, rises from one state of being to another:

> It needs not that I swear by the sunset redness and by the night and its gatherings and by the moon when at her full, that from state to state shall ye be surely carried onward. (84:17-20)[2]

Next, according to Iqbal love and not will to power is the driving force behind evolution. About love, he says:

عشق کی گرمی سے ہے معرکہ کائنات!
علم مقامِ صفات، عشق تماشائے ذات!

1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 106.

2 *Ibid.*, p. 12.

عشق سکون و ثبات، عشق حیات و ممات!
علم ہے پیدا سوال عشق ہے پنہاں جواب[1]

The whole campaign of the universe is by the heat of love,

Knowledge is the stage of attribute, love is the seeing of essence.

Love is peace and stability, love is life and death,

Knowledge is an open question mark, love is a secret answer.[2]

Iqbal considers love as "the desire to assimilate, to absorb. Its highest form is the creation of values and ideals and the endeavour to realise them."[3]

It is worthwhile to quote Iqbal's own comments on Nietzsche's doctrine of Eternal Recurrence. He says, "It is clear that there can be no dissipation of energy in an infinite empty space. The centres of this energy are limited in number, and their combination perfectly calculable. There is no beginning or end of the ever-active energy, no equilibrium, no first or last change. Since time is infinite, therefore all possible combinations of energy-centres have already been exhausted. There is no new happening in the universe; whatever happens now has happened before an infinite number of times and will continue to happen an infinite number of times in the future. On Nietzsche's view the order of happenings in the universe must be fixed and unalterable; for since an infinite time has passed, the energy-centres must

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 483.

2 Iqbal, *Zerb-i-Kalim* p. 13 (trans.)

3 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, 1983, p. xxv.

have, by this time, formed certain definite modes of behaviour. The very word 'Recurrence' implies this fixity.[1]

In fact, Iqbal is highly impressed by Rumi's theory of evolution. For him, like Rumi, the present man and the universe are the result of gradual process of many past deaths. He says:

این کهن پیکر عالم نام اوست
زامتزاجِ امہات اندامِ اوست
صد نیستاں کاشت تا یک نالہ رست
صد چمن خوں کرد تا یک لالہ رست
نقشہا آورد و افگند و شکست
تابہ لوحِ زندگی نقشِ تو بست
نالہ ہا در کشتِ جاں کاریدہ است
باخداوندانِ باطل کار داشت[2]

This ancient creature, that men call the world,
Out of the mingling of the elements
Derived its body; a hundred reed-beds sowed
That one lament might burgeon; bathed in blood
A hundred meads, to yield one tulip-bloom
Many the shapes it fetched and cast and broke
To grave upon Life's tablet the design;
Many laments it sowed in the soul's tilth
Till sprang the music of one call to prayer.[1]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 115.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 138.

Referring to Rumi's process theory of evolution, he says: "The formulation of the theory of evolution in the world of Islam brought into being Rumi's tremendous enthusiasm for the biological future of man. No cultured Muslim can read such passages without a thrill of joy."[2] Here Iqbal quotes in his own translation a passage from Rumi's *Mathnawi*. This, on one hand, shows Iqbal's appreciation of Rumi's view and, on the other; it throws further light on Rumi's process-theory of evolution. The passage is:

> Low in the earth
> I lived in realms of ore and stone;
> And then I smiled in many-tinted flowers;
> Then roving with the wild and wandering hours,
> O'er earth and air and ocean's zone,
> In a new birth,
> I dived and flew
> And crept and ran,
> And all the secret of my essence drew
> Within a form that brought them all the view—
> And lo, a Man!
> And then my goal,
> Beyond the clouds, beyond the sky,
> In realms where none may change or die—
> In angel form; and then away
> Beyond the bounds of night and day,
> And Life and Death, unseen or seen,
> Where all that is hath ever been,
> As One and Whole."[3]

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1 A. J. Arberry, trans. of Iqbal's *Ramuz-i-Bakhudi*, (Combined Ed. with *Asrar-o-Ramuz*), p. 53-54.

2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 186-187.

3 *Ibid*. p. 147-148.

To Rumi also Love is a force behind evolution.

He says:

> Though outwardly it appears that love is born from me:
>
> Yet you know that in reality, love gave birth to me.[1]

Again:

> Know that the wheeling heavens are turned by waves of Love: were it not for Love, the world would be frozen (inanimate)[2]

III. THE ULTIMATE REALITY

Atheism vs Theism

Nietzsche

i. No Transcendental Reality

Nietzsche does not believe in transcendental reality. He is empirical through and through. He is faithful only to the earth. He says, "I conjure you, my brethren, *remain true to the earth*, and believe not those who speak unto you of super earthly hopes! Poisoners are they, whether they know it or not."[3] He says,

> I love those who do not first seek a reason beyond the stars for going down and being sacrificed, but sacrifice themselves to the earth, that the earth of the Superman may hereafter arrive.[4]

According to Nietzsche's view, "Man is poisoned by those who teach that salvation is found not in this world but in the next...[5]

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1 Rumi, *Diwan-i-Shams Tabriz*, qt. by A. Reza Arasteh, *Rumi The Persian,* p. 74

2 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, v 3854.

3 Nietzsche, *Thus Spake Zarathustra*, pp. 6-7.

4 *Ibid.*, p. 9.

5 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963, p. 687.

ii. No religion and God

Thus, there is no wonder if Nietzsche does not believe in religion and God for this matter. It is rightly stated that "personally he rejected all religions. He considered supernaturalism opposed to reason, sought the roots of otherworldliness in resentment against this world,"[1] For him, "Dead are all the Gods: now do we desire the Superman to live. — Let this be our final will at the great noontide! – Thus Spake Zarathustra."[2]

Through Zarathustra Nietzsche says:

> For the old Gods came to an end long ago. And verily it was a good and joyful end of Gods:
>
> They did not die lingering in the twilight, - although that lie is told. On the contrary, they once upon a time - laughed themselves to death:
>
> That came to pass when, by a God himself, the most ungodly word was uttered, the word "there is but one God!
>
> Thou shalt have no other gods before me".
>
> An old grim-beard of a God, a jealous one, forgot himself in such wise:-
>
> And all the gods then laughed, and shook upon their thrones, and exclaimed: "Is it not just divinity that there are gods, but no God?"
>
> He that hath an ear let him hear.[3]

iii. Superman in place of God

In his philosophy, Superman has taken the place of God. He says,

> Dead are all God; now we will that Superman lives.[4]

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1 Paul Edwards (Ed.,), *The Encyclopedia of Philosophy*, Macmillan and Co., London, 1972, p. 512.
2 Nietzsche, *Thus Spake Zarathustra*, p. 83.
3 *Ibid.*, p. 202.
4 Qt. by B.A. Dar in *Iqbal Poet-Philosopher of Pakistan* ed. by Hafeez Malik op. cit, p. 205.

It may be noted that belief in God, according to Nietzsche, is highly detrimental for the development of human life. Actually, for him religion is symptom of decadence.[1]

IQBAL

Iqbal says that religion points to a "potential type of consciousness lying close to our normal consciousness."[2] It is a type of consciousness, which opens up "possibilities of life-giving and knowledge-yielding experience...."[3] Further, he says that higher religion "is essentially experience and recognized the necessity of experience as its foundation long before science learnt to do so. It is genuine effort to clarify human consciousness, and is, as such, as critical of its level of experience as Naturalism is of its own level."[4]

Iqbal means by religion, higher religion "which is only a search for larger life."[5] It is essentially a mode of actual living. It is "a capacity to centralize the forces of the ego and thereby to endow him with a new personality."[6] According to him, "The climax of religious life... is the discovery of the ego as an individual deeper than his conceptually describable habitual selfhood.... Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of Logical categories."[7] But it takes the view of man in entirety, and not sectional. It "is not a departmental affair; it

1 Nietzsche, *Will to Power*, Book Three and Four, p. 96.
2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 185.
3 *Ibid.*, p. 185.
4 *Ibid.*, p. 182.
5 *Ibid.*, p. 182.
6 *Ibid.*, p. 189.
7 *Ibid.*, p. 184.

is neither mere thought, nor mere feeling, nor mere action; it is an expression of whole man."[1]

Iqbal is a great upholder of the validity of religious experience. He maintains, "The whole religious literature of the world, including the record of specialists' personal experiences, though perhaps expressed in the thought-forms of an out-of-date psychology, is a standing testimony to it. These experiences are perfectly natural, like our normal experiences. The evidence is that they possess cognitive value for the recipient...."[2]

Iqbal considers God as a concrete Reality; and not "a mathematical entity or a system of concepts mutually related to one another and having no reference to experience.[3]

According to him, God is Ultimate Ego. He says, "Our criticism of experience reveals the Ultimate Reality to be a rationally directed life which, in view of our experience of life, cannot be conceived except as an organic whole, something closely knit together and possessing a central point of reference. This being the character of life, the ultimate life can only be conceived as an ego."[4] Again, he believes Him as a Personal God, Who responds to our prayers and calls. Iqbal refers to the Qur'an:

> And when My servants ask thee concerning Me, then I am nigh unto them and answer the cry of him that crieth unto me.' (2:281)[5]

Iqbal believes God as the source of human ego. He says that 'human ego proceeds from the ultimate Ego.' Also, He is the destination of man.[6]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 2.
2 *Ibid.*, p. 189.
3 *Ibid.*, p. 18.
4 *Ibid.*, p. 78.
5 *Ibid.*, p. 20.
6 *Ibid.*, p. 71, 106-107.

Iqbal considers God's role as pivotal in the search for larger life. God is a Unique Other self with attributes, the absorption of which is the source of personality integration. He says, "It is in contact with the Most Real that the ego discovers its uniqueness, its metaphysical status, and the possibility of improvement in that status."[1] A man, who absorbs the attributes of God and loves Him for the sake of love, develops his personality. He says, "The Prophet said, *'Takhallaqu-bi-akhlaq Allah'* Create in yourselves the attributes of God. '.... Physically as well as spiritually man is a self-contained centre, but he is yet a complete individual. The more he is away from God the less he retains his individuality. He who comes nearest to God is the completest person."[2]

Comparing Nietzsche's views with those of Iqbal, Claude rightly observes: "For Nietzsche the "will to power" is the lever which gives an impetus to entire creation. It is from this standpoint that religion; moral, art and science must be explained. Iqbal explains them from the point of view of personality which is for him the pivot of Reality."[3] Again Claude says, "Nietzsche is an atheist and Iqbal a believer; the one wants to establish the kingdom of God on the earth while the other proclaims that God is dead. Divine revelation is, according to Iqbal, the supreme reward of man, for Nietzsche religion is nothing but a drug strong enough to lull the masses to sleep."[4]

Nietzsche's views, devoid of morality and religion, are regretted by Iqbal thus:

> Had that Western Majzoob been alive today
> Iqbal would have taught him what the station of God is.[5]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 184.

2 Iqbal, qt. by Dr. R.A. Nicholson in trans. of *Asrar-i-Khudi*, p. xviii-xix.

3 M. A. M. Dar, trans., op.cit., p. 34.

4 *Ibid.*, p. 33.

5 Khalifa Abdul Hakim (trans. Iqbal's verse, Bal-i-Jibril) in *Iqbal As A Thinker.*

Again, Iqbal comments, "Nietzsche was a failure; and his failure was mainly due to his intellectual progenitors such as Schopenhauer, Darwin, and Lange whose influence completely blinded him to the real significance of his vision. Instead of looking for a spiritual rule which would develop the Divine even in a plebeian and thus open up before him an infinite future, Nietzsche was driven to seek the realization of his vision in such schemes as aristocratic radicalism. As I have said of him elsewhere:

> The 'I am' which he seeketh,
> Lieth beyond philosophy, beyond knowledge.
> The plant that groweth only from the invisible
> soil of the heart of man,
> Growth not from a mere heap of clay.[1]

According to Iqbal, it was Nietzsche's lack of spiritual vision, which drove him into sheer failure. He says: "Thus failed a genius whose vision was solely determined by his internal forces, and remained unproductive for want of external guidance in his spiritual life. And the irony of fate is that this man, who appeared to his friends 'as if he had come from a country where no man lived', was fully conscious of his great spiritual need. 'I confront alone,' he says, 'an immense problem; it is as if I am lost in a forest, a primeval one. I need help. I need discipline: I need a *Master*. It would be so sweet to obey. 'And again: 'Why do I not find among the living men who see higher than I and have to look down on me? Is it only that I have made a poor search? And I have so great a longing for such.'[2] Iqbal says about Nietzsche:

ورنہ ا از خاکیاں بیزاد بود
مثل موسیٰ طالب دیدار بود!

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 195.

2 *Ibid.*, p. 195.

کاش بودے در زمانِ احمدے
تا رسدے بر سر درے سرمدے![1]

The earthly men he had despaired, and searched
For vision, as did Moses. How I wish
That he had lived in Ahmad's day, for then
A consummation he could have attained.[2]

AFFINITY AND ACTUAL POSITION

There is essential difference between the thoughts of Nietzsche and Iqbal. However, there is some superficial affinity between their views, which have deluded some erudite into believing Iqbal as the camp follower of Nietzsche.

i. Rejection of Racialism and Nationalism:

Nietzsche does not believe in Racialism or Nationalism, because it generates hatred among nations. He praises heroes like Napoleon and Caesar Borgia who belonged to other than Germany. He recommended intermarriages among different races and nations of Europe. He wanted 'One Europe'. He says, "Owing to the morbid estrangement which the nationality-craze has induced and still induces among the nations of Europe, owing also to the short-sighted and hasty-handed politicians, who with the help of this craze, are at present in power, and do not suspect to what extent the disintegrating policy they pursue must necessarily be only as interlude policy - owing to all this, and much else that is altogether unmentionable at present, the most unmistakable signs that *Europe wishes to be one*, are now overlooked, or arbitrarily and falsely misinterpreted."[3] His heroes "are akin, fundamentally akin, in all the heights and depths of their

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 741.

2 Mahmud Ahmad (Tr.), *Pilgrimage of Eternity*, Institute of Islamic Culture, Lahore, 1977, p. 141.

3 Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 217-218.

requirements; it is Europe, the One Europe, whose soul presses urgently and longingly, outwards and upwards, in their multifarious and boisterous art - wither? into a new light? towards a new sun?"[1]

But Islam, many centuries before Nietzsche, had already condemned Racialism. Rather, Islam's rejection of Racialism is in much broader perspective than envisaged by Nietzsche. Islam believes in oneness of mankind. The Qur'an says: God created all mankind from a single individual (39:6) and that God is Sustainer of the East as well as the West (73:9). Thus, Islam smashes all the idols of Nationalism and Racialism. In Islam to establish kingdom of God on earth is to unite mankind on 'Iman' and human values and not on race or nation. It is why Islam gives the concept of *Milat*, which is one community of Muslims. Islam regards it Milat because all the members possess similar belief in *Tauhid*, Muhammad the Prophet and other tenets of Islam, irrespective of geographical boundaries, colour and culture. Iqbal in *Ramuz-i-Be-Khudi*, a beautiful book of poetry, develops in fullness his ideas on nationhood:

جوہر ما بامقامے بستہ نیست
بادۂ تندش بجا می بستہ نیست
ہندی و چینی سفالِ جامِ ماست
رومی و شامی گلِ اندامِ ماست
قلبِ ما ازحد و روم و شام نیست
مرزبوم او بجز اسلام نیست[2]

Our Essence is not bound to any place;
The vigour of our wine is wine contained

[1] Friedrich Nietzsche, *Beyond Good and Evil*, (Walter Kaufmann Tr.) Vintage Books, New York, 1966, p. 217-218.

[2] Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabor-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 562.

In any bowl; Chinese and Indian
Alike the sherd that constitutes our jar,
Turkish and Syrian alike the clay
Forming our body; neither is our heart
Of India, or Syria, or Rum
Nor any fatherland do we profess
Except Islam."[1]

Dr. R.A. Nicholson rightly explains it by quoting the Hadith: "*almuminuna ka-nafs in wahidat in*", "the Faithful are as one soul." Iqbal rejects Racialism as un-Islamic. Replying to Mr. Dickinson's letter he says about Islamic society; 'This society has so far proved itself a more successful opponent of the race-idea which is probably the hardest barrier in the way of the humanitarian ideal.... In the interests of a universal unification of mankind the Qur'an ignores their minor differences and says "come let us unite on what is common to us all.'[2] Further, for Iqbal, the social system of Islam lays great stress upon equality and rejects the distinction of caste, rank and race.[3]

ii. Criticism on Christianity

Nietzsche accuses Christianity for depreciating the body, instincts, impulse and passion and aesthetic values,[4] Locating the cause of Nietzsche's hatred toward Christianity, Copleston says that it "proceeds principally from his view of its supposed effect on man, whom it renders weak, submissive, resigned, humble or tortured in conscience and unable to develop himself freely. It either prevents the growth of superior individuals or ruins them, as in the case of Pascal."[5]

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1 A.J. Arberyy, op., cit., p. 29.
2 Anwar Beg, *The Poet of The East*, Qaumi Kutab Khana, Lahore, 1939, p. 316-317.
3 *Ibid.*, p. 118.
4 Copleston, *History of Philosophy*, Vol.7, p. 177.
5 *Ibid.*, p. 179.

Christianity eventually hopes that the weak and submissive people will rule over the masters. In the words of Wright, "The secret motive of Christianity is the hope of the slave for vengeance upon his masters and ultimate domination over them; this is promised to the Christian in the Biblical book of Revelation and in the patristic wrings; he shall triumph over his masters in the next world, and in enjoyment of the felicities of Heaven he will exult as he watches them writhing in the eternal torments of Hell."[1]

Nietzsche's antipathy about Saintliness is well known. According to Nietzsche, he is invalid and lacks vitality. William James rightly remarks, "For Nietzsche the saint represents little but sneakingness and slavishness. He is the sophisticated invalid, the degenerate *Par excellence*, the man of insufficient vitality: His prevalence put the human type in danger."[2]

But all the charges, which Nietzsche levels against Christianity, have already been taken up by Islam but on a higher ground. Islam, for instance, also criticises the duality of spiritual and material, ideal and real, adoption of monasticism and segregation from community. Iqbal believes that these features are contrary to the teachings of Islam. He says, "The great point in Christianity is the search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by the forces of a world external to the soul of man, but by the revelation of a new world within his soul."[3] Islam agrees and emphasises the important place of spiritual life. But also recognizes the importance of 'real' of the world of matter. He, therefore, holds. "It is the mysterious touch of the ideal that animates and sustains the real, and through it alone we can discover

1 William Kelley Wright op., cit., p. 396.

2 William James, *The Varieties of Religious Experience*, Penguin Books, New York, 1982, p. 364.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p.9.

and affirm the ideal. With Islam the ideal and the real are not two opposing forces, which cannot be reconciled.[1] Against monasticism it is a well known stance of Islam: There is no monasticism in Islam.[2]

iii. Other factors

Undoubtedly, there are certain passages in Nietzsche's works, which allude to Nietzsche's emphasis on sublimation, and some of the authors like Kaufman refer to such passages. These expound that Nietzsche also stresses self-control. But even if Nietzsche believes in the role of sublimation does it lead to conclude that Iqbal merely followed him in imitation. From our point of view, the answer is in the negative. Kaufman took a lenient view of Nietzsche's thought and the fact remains that Iqbal was not camp follower of Nietzsche. Also, the idea of sublimation is not new to Iqbal. Islam is a great advocate of sublimation. We have already discussed that Islam immensely emphasizes the blend of *Jalal* (Divine majesty) and *Jamal* (Divine beauty). As regards self-control Iqbal explains the five pillars of Islam - Faith in *Tauhid*, (Oneness of God), prayer, fasting, pilgrimage, almsgiving, as highest sources of self-control. He explains in *Asrar-i-Khudi* as how one is restrained to bend before false gods; leaves everything, and prays; overcomes hunger and thirst; leaves his country and faces difficulties to perform pilgrimage; and does not fall prey to the love of riches and greed.[3]

Some scholars are deluded into taking Iqbal as follower of Nietzsche perhaps because the former praises Nietzsche by calling him Hallaj and Majdub. Iqbal says:

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 9-10.

2 Khalifa A. Hakim, *Iqbal As A Thinker*, Lahore, 1952, p. 177.

3 Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 72-78.

باز ایں حلاج بے دارو رسن
نوع دیگر گفتہ آن حرف کہن
حرف او بے باک و افکارش عظیم
غربیاں از تیغ گفتارش دو نیم
ہم نشیں بر جذبہ او پے نبرد
بندہ مجذوب را مجنوں شمرد[1]

Once again this uncrucified Hallaj
Deliver the same old message in a new way.
His language is outspoken, his ideas magnificent,
The West is torn as under by the sword of his oratory;
His contemporaries could not appreciate the significance of his experience
He was a *majdhub*, but was regarded as mad."[2]

The reason for this tribute is not difficult to understand. Iqbal himself explains, "In modern Europe Nietzsche whose life and activity form, at least to us Eastern, an exceedingly interesting problem in religious psychology, was endowed with some sort of a constitutional equipment for such an undertaking.... That a really 'imperative' vision of the Divine in man did come to him cannot be denied. I call his vision 'imperative' because it appears to have given him a kind of prophetic mentality which, by some kind of technique, aims at turning its visions into permanent life-forces."[3]

But we should not overlook Iqbal's view that Nietzsche's "mental history is not without a parallel in the history of

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), Sheikh Ghulam Ali & Sons, Lahore, 1969, p. 74.

2 A. J. Arberry, *Javid Nama* (trans. of Iqbal's *Ramuz-i-Bekhudi*), George Allen and Unwin, London, 1966, p. 176-177.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 194-195.

Eastern Sufism."[1], and that "in the words of Iqbal, Nietzsche has arrived at the viewpoint of Islam in his own disbelieving way"[2].

To conclude, the frames of references of both Iqbal and Nietzsche were qualitatively different. The one was a theist while the other was a thorough going atheist Iqbal lauded Nietzsche's quest of truth but stated that his narrow methodology could not lead him to the Ultimate Reality.

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 195.

2 Khalifa A. Hakim, op. cit., p.177.

WHY IQBAL REGARDED RUMI AS HIS GUIDE

Rumi was the Persian mystic poet of the Thirteenth Century. He is called Rumi because of his native place, Konya (Inconium) in Asia Minor which was then known as Rum. He was born in C.E. 1207 and died in 1273. Iqbal acknowledges Rumi as his guide without reservation. No thinker except Rumi has acquired the title of the Pir (guide) from Iqbal. He has whole heartedly paid him tribute and respect nearly in all of his books. This tribute paid by Iqbal, an eminent poet-philosopher with numinous vision and outstanding scholarship, leads one to understand his commitment with the great mystic of Islam.

The most important factor which impressed Iqbal to acknowledge Rumi as his guide was Rumi's interpretation of the Qur'an and his profound love for the Holy Book and the Prophet.

Iqbal rightly thinks that Rumi deeply understands the spirit of the Qur'an. He says:

نورِ قرآں درمیانِ سینہ اش جامِ جم شرمندہ از آئینہ اش[1]

The light of the Qur'an is hidden in his (Rumi's) breast
the cup of jam fades in the presences of his mirror.[2]

Iqbal openly acknowledges Rumi's Mathnavi as the Qur'an in Pahlvi. He says:

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1 Allama Muhamamd Iqbal, *Kuliyat-i-Iqbal* (Persian), "Mathnawi Pas Cheh Bayed Kard…" Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 803.

2 Translation is my own.

روئے خود بخود پیرِ حق سرشت   کو بحرفِ پہلوی قرآں نوشت[1]

There appeared the Master, formed in the mould of Truth, who wrote the Koran in Persian.[2]

Khawaja Hamid Irfani rightly says:

رومی در تفہیم و تفسیر قرآں ہم آہنگ اقبال است[3]

In understanding and interpreting the Qur'an Rumi is in consonance with Iqbal.[4]

Iqbal rightly acknowledges Rumi as the great interpreter of the Qur'an. Rumi commanded this status even before the times of Iqbal. Jami, for example, called his *Mathnavi* "The Qur'an in Persian" (Hast Qur'an dar Zabn-i-Pehlyni).[5]

Rumi's love and regard for the Qur'an and the Prophet are noteworthy. Rumi says about the Qur'an:

گرچہ قرآن از لب پیغمبرست   ہر کہ گوید حق نگفت کافرست[6]

Though the Qur'an is (dictated) from the lips of the Prophet – if anyone says God did not speak it, he is an infidel.[7]

Again:

ہست قرآں ترا ہمچوں عصا   کفر ہا را در کشد چو اژدہا[8]

To thee the Qur'an is even as the rod (of Moses): it swallows up (all) infidelities, like a dragon.[9]

About the Prophet Rumi says:

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1 Allama Muhamamd Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz" Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 9.

2 Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969.

3 Irfani, Khj. Abdul Hameed *Rumi Aser*, Tehran, p. 60.

4 Translation is my own.

5 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, p. xi.

6 *Ibid.*, 2122.

7 *Ibid.*

8 *Ibid.*, 1209.

9 *Ibid.*, 1929.

احمد ار بکشاید آں پر جلیل تاوید بیہوش ماند جبریل[1]

If Ahmed should display that glorious pinion (his spiritual nature), Gabriel would remain dumbfounded unto everlasting.[2]

Rumi's love for the Prophet and the homage he pays to the Prophet are expressed in several ways. There are numerous sayings of the Prophet which Rumi has quoted in *Mathnavi* alone and has made them captions of his verses. "Still is Na't of Maulana Rumi well known in Turkey and the countries where Rumi's mystical poetry is read." Above all, on the meaning of "But for thee, I would not have created the heavens", Rumi states that God "bestowed an existence on the heavens" because of His love for the Prophet.[3]

It is, however, not incidental that Iqbal acknowledged Rumi as guide. It is worthy to note that all of Iqbal's books were published after 1908, when he had come back from Europe after deeply studying European philosophy and Western way of life. All these books are replete with Iqbal's love and regards for the Qur'an and the Prophet and his respect for Rumi as a guide. In fact, he became appreciative of Islam in a much more intensive way than before. In this respect he found a kindred spirit and an illustrious guide in Rumi, who he openly acknowledges as such in different places.

Iqbal's acceptance of Rumi as his guide, among other things, is due to Rumi's towering position as religious leader, his being incontestable as mystic poet and his being an original thinker.

Rumi is regarded as an eminent religious scholar. "The Muslim World has honoured him with the title of Maulwi-i-Ma'navi (the Doctor of Meaning), a religious scholar who is

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iv, 3800.

2 *Ibid.*

3 *Ibid.*, p. 164.

capable of philosophizing, of penetrating into the meaning of physical and spiritual phenomena, and lifting the veil of appearance to peep into the reality behind them."[1] Undoubtedly, "Rumi as a philosopher of religion stands shoulders above all those Muslim thinkers who are called *hukama* in the history of Muslim thought."[2]

Rumi possesses an incontestable position as a mystic poet. Khalifa Abdul Hakim's findings are self explanatory. He says that "in the entire range of mystical literature of the whole world there in none to equal him either in depth or in comprehensiveness and extent. There have been mystics both in the East and the West whose experience in the realm of the spirit may have equalled the spiritual perceptions of Rumi, but their emotional or intuitional side was not matched by an equally clear and powerful intellect."[3]

Again, "Rumi is one of those rare saints and mystics whose intellectual fibre and creative moral and social effort is not weakened by subjective emotional experiences unrelated to the realities of everyday life. In him spirituality, rationality, and universal morality have found a healthy syntheses. God, universe, and humanity are embraced in a single all encompassing vision, the vision of creative love".[4]

Dr. R.A Nicholson expresses his views regarding Rumi's uniqueness as a mystic poet thus: "In Rumi the Persona mystical genius found its supreme expression. Viewing the vast landscape of the Sufi poetry, we see him standing out as a sublime mountain-peak; the many other poets before and after him are but foot-hills in comparison. The influence of his example, his thought and his language is powerfully felt

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1 Dr. Khalifa Abdul Hakim, "Jalaluddin Rumi", in *A History of Muslim Philospby*, edited by M.M. Sharif, Royal Book Company, Karachi, 1983, Vol. II, p. 820.

2 *Ibid.*, p. 826.

3 *Ibid.*, p. 820.

4 *Ibid.*, p.838.

through out all the succeeding centuries; every Sufi after him capable of reading Persian has acknowledged his unchallenged leadership".[1]

It is due to this uniqueness that in Sufi mysticism Rumi "is justly regarded as a supreme master". Professor E.G. Browne terms him "the most eminent Sufi poet whom Persia has produced……"[2]

Professor A.J. Arberry says, "Jalaluddin Rumi has long been recognized as the greatest mystical poet of Islam, and it scan well be argued that he is the supreme mystical poet of all mankind."[3]

Rumi is highly esteemed as a thinker, not only for his wider scope of thought and profound insight, but also because he is the forerunner of many modern streams of thought. His thought incorporates Voluntarism and Spiritual Pluralism, the two modern trends which remind us of Nietzsche, Schopenhauer, Bergson, Lloyd Morgan, William James and James Ward in the post-Kantian period. Again, in his thought activism, Individualism, theory of Emergent Evolution and religious experience are blended into one – a fact which makes him an encyclopaedic thinker. His view of evolution is a great contribution in the history of philosophical and scientific thought. It has rightly been said of him in this respect, "Neither modern philosophy nor modern science has left him behind. For about a century now the entire philosophical and scientific thought has been dominated by the concept of evolution and it is the evolutionary concept that has been mainly responsible for sabotaging ancient theologies and views of creation, resulting in almost universal skepticism and agnosticism. Theology everywhere has been making an attempt to save the abiding realities and values of religion by accepting universal evolution as

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1 Nicholson, *Rumi Poet and Mystic,* George Allen and Unwin, London, rep. 1956, pp. 25-26.

2 E.G. Browne, *A Literary History of Persia,* Sang-e-Meel Publications, Lahore, 2003, Vol. II, p. 252.

3 Arberry, A.J. *Discourses of Rumi*, John Murray, 1961, p. ix.

an indubitable fact and recasting old beliefs and dogmas. Rumi performed this task six centuries ago in a manner that can offer guidance to all who want reconcile religion with philosophy and science."[1]

Again, in the field of psychology his thought is equally valuable and relevant. Erich Fromm says that Rumi was "a man of profound insight into the nature of man. He discussed the nature of the instincts, the power of reason over the instincts, the nature of the self, of consciousness, the unconscious and cosmic consciousness; he discussed the problems of freedom, of certainty, of authority. In all these areas, Rumi has a great deal to say which is important to those concerned with the nature of man.[2]

Iqbal says that nobody has taken birth after Rumi, as his equal, from the soil of Persia. He beautifully puts it thus:

نہ اُٹھا پھر کوئی رومی عجم کے لالہ زاروں سے
وہی آب و گل ایراں وہی تبریز ہے ساقی[3]

> No Rumi has taken birth from the orchards of Persia; although the same are the clay and water of Persia and Tabriz, O' Saqi.[4]

Rather, in the whole history of Muslim thought, one hardly finds anyone except Rumi, who combines in him the qualities of a mystic poet, religious leader and thinker of high order. Only Al-Ghazali can be brought into comparison with him. But he does not have that rich combination which we find in Rumi. Besides, Ghazali "reconciled Sufism, with its many unorthodox practices, with Islam and grafted mysticism upon its intellectualism."[5]

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1 Dr. Khalifa Abdul hakim, "Jlaluddin Rumi", op., cit., p. 839.

2 Erich Fromm, Preface to *Rumi the Persian* by Reza Arasteh, Muhammad Ashraf, Lahore, p. ix.

3 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Bal-i-Jibril", Iqbal Academy Pakistan, Lahore, 2009, p. 351.

4 Translation is my own.

5 Philip, K.H. *History of the Arabs*, p. 436.

Rumi "scorns book-leaning and traditional knowledge, and he must have condemned the scientific and philosophical method of Ghazali as alien to the true spirit of Sufism."[1] Again, "Ghazali can seldom compete with him in ardour and exaltation of feeling, in originality and profundity of thought, or in power and freedom of expression."[2]

Iqbal's own remarks on Ghazali are very pertinent in this context. He says: "Ghazali, finding no hope in analytic thought, moved to mystic experience and there found an independent content for religion. In this way he succeeded in securing for religion the right to exist independently of science and metaphysics. But the revelation of total Infinite in mystic experience convinced him of the finitude and inconclusiveness of thought and drove him to draw a line of cleavage between thought and intuition. He failed to see that thought and intuition are organically related and that thought must necessarily stimulate finitude and inconclusiveness because of its alliances with serial time.[3]

However, it is important to note that Iqbal's acceptance of Rumi as a guide is not a blind adherence. Rather, like Aristotle, he excels his guide in some very important respects. His original reflections, his philosophical thinking, and his lucid style earn him a distinctive place. Iqbal is regarded with great respect by philosophers, scholars and varied thinkers for his highly inspiring and dynamic philosophy and prophetic vision. Dr. Schimmel pointedly remarks. "No body will assert that he was a prophet – that would be both wrong from the point of view of history of religions and incompatible with the Islamic dogma of the finality of Prophethood – but we may admit that he has been touched by *Gabriel's Wing*.[4]

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1 Nicholson, *The Idea of Personality in Sufism*, Sh. Muhammad Ashraf, Lahore, 1964, p. 70.

2 *Ibid.*

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought is Islam*, Sheikh Muhammad Ashraf, Lahore, rep. 1965, pp.5-6.

4 Annemarie Schimmel, *Gabriel's Wing*, Leiden E.J. Brill, 1963, p. 387.

A famous poet Girami, said about Iqbal:

پیغمبری کرد پیغمبر نتواں گفت[1]

"He did the work of a prophet, though one may not call him a prophet."[2]

Iqbal "is a disciple who by virtue of his faith, is dyed deep in the spirit of his master." His return to Rumi is really a return to the heritage of Islam. And to take inspiration and evidence from the heritage is natural. "Much of the material with which a genius builds a master – piece is supplied by the accumulated heritage of the past, embodied in the life and literature of his time and no one can see the full stature of his genius without the study of this heritage."[3]

Thus, Iqbal returns to the source. If the Mathnavi of Rumi was an interpretation of the Qur'an for the people of 1300 A.D., the works of Iqbal are interpretation of the Qur'an in the light of modern philosophy and science, for a people of 20th century. He has embarked upon the Reconstruction of Religious Thought in Islam. He himself says:

چو رومی در حرم دادم اذاں من　　　　ازو آموختم اسرارِ جاں من
به دورِ فتنۂ عصرِ کہن ، او　　　　به دورِ فتنۂ عصرِ رواں ، من[4]

"Like Rumi in the Harem I called the people to piety. From him I learnt the secrets of life. In olden days when trouble arose he was there to meet trouble in present times I am here."[5]

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1 Khalifa Abdul Hakim, "Rumi, Nietzche and Iqbal", in *Iqbal as a Thinker*, op., cit., p. 134.

2 *Ibid.*, p. 142.

3 Bashir Ahmed Dar, *Iqbal and the Post-Kantian Volunterism*, Foreward p. ii, Bazm-i-Iqbal, Lahore, 1956.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Perisan), "Armaghan-i-Hijaz", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 938.

5 Syed Abdul Vahid, *Studies in Iqbal*, Sh. Muhammad Ashraf, Lahore, 1957, p. 86 in translation.

An Evaluative Study of Iqbal and Rumi

Jalal-ud-Din Rumi was a great personality of the 13th C. He was a great mystic-poet, eminent religious scholar, and a highly reputed thinker. He is acknowledged even by the genuine Western scholars including Dr. R. A. Nicholson, Professor E.G. Browne, and Professor A. J. Arberry.

Iqbal is fully aware of Rumi's place. He pays him tributes nearly in all his works, and reveres him as his guide, mainly because he finds the echo of Islamic tenets in his thought. He admits him as a great interpreter of the Qur'an. According to him, Rumi's Mathnawi is the Qur'an in Persian. [1] Undoubtedly, Iqbal gets his essential inspiration from Rumi. But that does not mean that he blindly follows Rumi. It is rightly said that "He is disciple who, by virtue of his faith, is dyed deep in the spirit of his master"[2] He is one of the greatest thinkers with an original creative mind. Rather, like Aristotle, he excels his guide in some very important respects. His original reflections, his philosophical thinking, and his lucid style earn him a distinctive place in the scheme of things.

I. Original Reflections

Ego or Self

The pre-eminence which ego or self (a very important Islamic concept) has got in the system of Iqbal is not found in Rumi. Iqbal may aptly be called an ego-intoxicated philosopher

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1 *Asrar-i-Khudi*, p. 8.

2 Annemarie Schimmel, *Gabriel's Wing*, Leiden E.J. Brill, 1963, p. 387.

because in his system ego is explicitly a pivotal notion and even God is called the "Absolute Ego" or the "Ultimate Ego"[1]

Space and Time

The concepts of space and time as conceived by Iqbal are very different from those of Rumi. According to Rumi Reality as well as the transcendental self which proceeds from Reality, are timeless and spaceless. He says:

تو مکانی اصل تو در لا مکاں　　　ایں دکاں بر بندو وبکشا آں دکاں[2]

"You are of where, (But) your origin is in Nowhere; shut up this shop and open that shop."

فکرت از ماضی و مستقبل بود　　　چوں ازیں دورست مشکل حل شود[3]

Thought is of the past and future; when it is emancipated from there two, the difficulty is solved.

Iqbal, on the other hand, while agreeing with Iraqi and Dawwānī believes in various levels of space and time.[4] To transcendental self, space is 'infinite continuum'[5] and time is 'duration'[6]. And God has a space and Time peculiar to Him.[7] This brings him much closer to the Qur'anic teachings on the subject than his learned guide.

Freedom of Will

Rumi though fervently champions the cause of freewill, yet he does not assign it that place in his thought, which Iqbal

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 56, 71.

2 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, 612.

3 *Ibid.*, 177.

4 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 75, 135-7, 183.

5 *Ibid.*, p. 34.

6 *Ibid.*, p. 99.

7 *Ibid.*, p. 64, 75-6.

does. Iqbal categorically states that originality stems from freedom. His love for creativeness occupies a very important place in his thought. Being created in the image of God, man is to create in order to improve upon this world. By self-inflicted pains, man has already improved the world through his inventions and creations. Addressing God, he says:

تو شب آفریدی چراغ آفریدم　　سفال آفریدی ایاغ آفریدم
بیابان و کہسار و راغ آفریدی　　خیابان و گلزار و باغ آفریدم
من آنم کہ از سنگ سازم
من آنم کہ از زہر نو شینہ سازم[1]

Thou created the night, I the lamp;
Thou created the clay, I the vase;
Thou created the jungle, mountain and deserts;
I created gardens, orchards and flower-plots;
It is I who make glass out of stone;
It is I who extract elixir out of poison.

This implies that freedom without creativity is not a real view of freedom. But in Rumi one does not find such reflections. Further, Iqbal discusses the causes of imputing wrong meaning to the concept of destiny or *Taqdir* in the Islamic world, which are not found in Rumi. Iqbal says: "the kind of Fatalism which the European critics of Islam sum up in the word *Qismat* was due partly to philosophical thought, partly to political expediency, and partly to the gradually diminishing force of the life-impulse, which Islam originally imparted to its followers."[2] Iqbal elaborately refers to the historical events and other factors, which one does not find in Rumi.

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1 Iqbal, *Kuliyat-i-Iqbal* (Persian), "Piyam-i-Mashriq", Sheikh Ghulam Ali & Sons, Lahore, p. 284.

2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 110.

Slavery

Rumi casually discusses slavery of man in its conventional sense. He says:

در شریعت مر گواہی بندہ را نیست قدری نزد دعوی و قضا[1]

In the religious law the testimony of a slave has no value at (the time of) litigation and judgements.

But Iqbal discusses it much more comprehensively and also in a much wider sense. He includes even the attitude of subservience in it. He says:

حلقۂ شوق میں وہ جرأتِ اندیشہ کہاں آہ! محکومی و تقلید و زوالِ تحقیق[2]

There is left no heart to meditate in the circle of Ishq;
Ah! Subservience, limitation and decadence of research.

According to Iqbal, to shine under the ideas of others is also slavery. His works are replete with resentment against being t subservient to European thought and ways of life.

Re-emergence of man

To Rumi the re-emergence of man will involve physical body on the day of Resurrection. Rumi says:

جامع ایں زارم خورشید بود بی غذا اجزات را داندر بود[3]

The assembler of (all) these motes was the (Divine) Sun; He knows how to seize thy (bodily) particles (and draw them together again) without nutrition.

But Iqbal believes in the spiritual re-emergence of man which needs no physical embodiment. He says, "the ego must continue to struggle until he is able to gather himself up, and win

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1 Nicholson, R. A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, 3813.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2009, p. 534.

3 Nicholson, R. A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, 1761.

his resurrection. The resurrection, therefore, is not external event. It is the consummation of a life process within the ego."[1]

Ishq

Undoubtedly, there is a great height of ecstasy and emotion in the "Ishq" of Rumi. His *Divan-i-Shams-Tabriz* is full of this depth and intensity. Rumi says:

> Save the melody of love.
> Whatever melody I heard in the World.
> Was the noise of drum.

Again:

> I am not the moon, or the universe, or thunder or clouds
> I am all love, all love, I am all soul by your soul.

Such height of ecstasy and emotion is not found in Iqbal. But the theoretical side of *"Ishq"* is much more comprehensive, lucid and logical in him than in Rumi S.A. Vahid rightly remarks: "In the emotional aspect Rumi displays heights of the ecstasy not reached in Iqbal. These heights Rumi reaches through his own experiences…But has discussed the subject in its theoretical aspect with a thoroughness and comprehensiveness not attempted in the works of the Master."[2] Further, to both Rumi and Iqbal *Ishq* includes the love of the Holy Prophet also. But still there is a conspicuous difference of emphasis and scope. Dr Schimmel endorses the view that the scope of Iqbal's love includes aspects which are not discussed by Rumi.

Interrelation of personality-factors

There is no systematic interrelation in Rumi's discussion of integrating and disintegrating factors of personality. Rumi simply mentions these factors of personality and these too in an indirect way. One has to deduce them with some effort. But Iqbal is very direct in this regard. He says:

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1. Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 120.
2. *Studies in Iqbal*, p. 110-11.

از محبت چوں خودی محکم شود قوتش فرمانده عالم شود[1]

When the self is made strong by Love its power rules the whole world.

That slavery produces imitation is described by Iqbal thus:

عبدرا تحصیل حاصل فطرت است واردات جان او بے ندرت است[2]

The slave is by nature repetitive; His experiences are bereft of originality.

Again, segregation from community generates passivity. Iqbal says:

کرسکتی ہے بے معرکہ جینے کی تلافی
اے پیرِ حرم تری مناجاتِ سحر کیا
ممکن نہیں تخلیقِ خودی خانقہوں میں
اس شعلۂ نم خوردہ سے ٹوٹے گا شرر کیا![3]

O' Pir can your morning prayers
Compensate the life without adventure?
The creation of the ego is not possible in monasteries,
What spart will issue from this damp flame?

Status of Woman

Rumi, undoubtedly, recognize man as roof of creation. But the high status which Iqbal gives to woman is not found in Rumi. Rumi does not bring out the full elements of her status. Presumably, he does not make explicit the feminine essence. He ironically remarks:

تاچوں زن عشوہ فری، اے بے خبر از دروغ عشوہ کی یابی مدد[1]

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1 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali & Sons, Lahore, 1985.

2 *Ibid.*, p. 73.

3 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2009, p. 686.

So long as thou wouldst fain be wheeled like a woman,
O man without wisdom (thou wilt remain imperfect);
how wilt thou be helped by lies and wheedling?

But, Iqbal assigns woman a very prominent place in the scheme of Reality. True that sometimes he has ironically depicted the styles of modern woman, but as a class they are admired and given full importance. She bestows colour and glamour on the universe. He says:

وجودِ زن سے تصویرِ کائنات میں رنگ
اسی کے ساز سے ہے زندگی کا سوزِ دُروں
شرف میں بڑھ کے ثریا سے مُشتِ خاک اس کی
کہ ہر شرف ہے اسی دُرج کا دُرِ مکنوں
مکالماتِ فلاطوں نہ لکھ سکی ، لیکن
اسی کے شعلے سے ٹوٹا شرارِ افلاطوں[2]

The colour in the picture of the Universe is due to woman; the inner burning of life is due to her instrument in dignity her handful of dust is superior to the Pleiades. For all dignity is the secret pearl of this precious box! Cannot write the dialogues of Plato but Plato's sparks are from her fire.

Society and Individual

Rumi takes community in the sense of 'milat' and regards it 'Rahmat' (boon) for the development of individual. Iqbal agrees but his philosophy of Self is thought valid also for the whole community of faithful, since according to him a nation, is just as the individual, an ego, and has to follow the same lines of conduct as the individual does… he compares the national ego to that of a child which develops slowly until it

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1 Nicholson, R. A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, 2583.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Urdu), "Zarb-i-Kalim", Iqbal Academy Pakistan, Lahore, 2009, p. 606.

can say 'I'.[1] Like an individual the community, for instance, also has aims. The community is purposive and cannot live without aim, He says:

دست و پائے قوم را جنباند او   یک نظر صد چشم را گرداند او[2]

> This stirs a people's hands and feet to move in vital unison, one vision clear bestowing on a hundred several sights.

Besides, like an individual, the community develops or disintegrates due to values and disvalues respectively. Iqbal lays equal stress on both the individual and the social aspects but in Rumi the latter are subdued and left undeveloped. Next, the political and economic thought is alien to Rumi, who seems to be casually interested in the political events of his times. But Iqbal has particularly discussed the economic plight of the down trodden and criticized the political trends of his times. Again, the concept of 'Ijtihad' is not found in Rumi. Advocating 'Ijtihad' Iqbal stresses the need of reorientation and re-interpretation of the teachings of Islam.[3]

Perfect Man

Rumi, undoubtedly, provides guiding lines to Iqbal's philosophy of Perfect Man. But still Iqbal has his own unique way of understanding this concept. Rumi cherishes only the emergence of the Perfect Man but Iqbal also treasures an ideal society. Professor A.J. Arberry rightly remarks that Iqbal "was not interested merely in the individual and his self-realization; he was equally concerned with the evolution of an ideal society or community…"[4] Such a social venture is not

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1 R. 170, Dr. Schimmel, *op. cit.* p. 146.

2 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 138.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965,

4 Trans. of *Ramuz-i-Bekhudi,* p. xi.

of a premier interest in Rumi. Again, Rumi is very restrictive and does not call any person a Perfect Man unless he is deeply steeped in the Islamic character. Iqbal agrees that the Perfect Man must possess all the qualities which Rumi describes but he shows flexibility in giving the title of 'Mard-e-Hur' or 'Qalandar' even to non-Muslims like Napoleon, Mussolini[1] and others, who have attained, though not all, but some of the qualities of the Perfect Man.

Prophet and mystic consciousness

Rumi believes that the two forms of consciousness-prophetic and mystic- do not differ qualitatively. Iqbal endorses him on this score. But he notably differs from Rumi in the pragmatic value and social import of the two forms of consciousness. According to Iqbal, the return of the saint does not mean much for mankind at large so far as the creation of the type of the manhood and the cultural world are concerned. But the prophet's return is creative. He returns to insert himself into the sweep of time with a view to controlling the forces of history, and thereby to create fresh world of ideals.[2] Rumi does not show any such differentiation.

Attributes of God

Iqbal's treatment of the Attributes of God is also distinctive. Rumi simply takes ordinary view of the Divine Attributes. Rumi, for instance, says that God's Infinity is spatial and He is Creator as if creating something other from Himself. About Infinity Rumi says:

بی جهت دان عالم امر ای صنعم   بی جهت تر باشد آمر لاجوم[3]

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1 *Bal-i-Jabril*, p. 201-2.

2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 124.

3 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, iv, 3693.

> Know, O beloved, that the world of Command is without direction; of necessity, the Commander is (even) more without direction.

About Creativeness, Rumi says: "He (God) hath said, 'Doth not.' He who created (thee) know thy desire...,' But according to Iqbal the ultimate Ego is …neither infinite in the sense of the spatial infinity nor finite in the sense of the space-bound human ego whose body closes him off in reference to other egos. The infinity of the Ultimate Ego comprises infinite inner possibilities of his creative activity of which the universe, as known to us, is only a partial expression. In one word, God's infinity is intensive, not extensive."[1] Again, regarding the Creativeness of God, Iqbal holds: "He is Creator from within… creation for the Ultimate Ego is the unfoldment of His own inner possibilities."[2] With regard to other Attributes, Iqbal differs with Rumi in the same way.[3]

Relationship of God to the Universe

According to Rumi, God is the soul, and the universe is body i.e. the objective side.[4] But to Iqbal, "Nature is to the Divine Self as character is to the human self."[5] Iqbal's distinction is obvious. No doubt both body and character express the soul, but the latter expresses it more closely and precisely, and in a more elaborate and comprehensive way. Again, body is something external and passive whereas character is internal and active.

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 64.

2 Dr. Ishrat Hussain, *Metaphysics of Iqbal*, Lahore, 1944, p. 75-6.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, "The Conception of God"

4 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi*, (Persian Text) Luzac & Co., London, 1929, i & ii, p. 51.

5 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 56.

II. Philosophical Aspect

Rumi thought is quite simple and plain, whereas Iqbal's approach is philosophical and logical. His thought is couched in modern terminology. Iqbal discusses modern thought and science, which is not found in Rumi. Thus, there is a great difference between a mystic poet and thinker of the 13th Century and a philosopher-poet of the 20th Century who is well versed with modern science and philosophy. The philosophical bent of mind in which Iqbal discusses his views is not found in Rumi. The following may be regarded as examples:

Finality of Prophethood

Rumi is a firm believer of the finality or Prophethood. He expresses his view just in conventional and simple way. But Iqbal philosophises it in much more effective way. Iqbal calls prophetic consciousness as a mode of economizing individual thought and choice of providing readymade judgments, choices, and ways of action.[1] He argues, "Man is primarily governed by passion and instinct. Inductive reason, which alone makes man master of his environment is an achievement; and when once born it must be reinforced by inhibiting the growth of other modes of knowledge.[2] He continues to say, "In Islam prophecy reaches its perfection in discovering the need of its own abolition. …The abolition of priesthood and hereditary kingship in Islam, the constant appeal to reason and experience in Qur'an, and the emphasis that it lays on Nature and History as sources of human knowledge, are all different aspects of the same idea of finality."[3]

Creative Evolution

Rumi considers Evolution as an emergence from inanimate through animals to man and beyond,[4] and thus

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 125.

2 *Ibid.*, p. 126.

3 *Ibid.*

4 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iii, 3901-6

beautifully brings out the historical and biological aspects of Evolution. Yet the philosophical significance of Evolution which Iqbal brings home to us is more illuminating. He says, "The fact that the higher emerges out of the lower does not rob the higher of its worth and dignity. It is not the origin of a thing that matters. It is the capacity, the significance, and the final reach of the emergent that matters... Indeed evolution of life shows that though in the beginning the mental is dominated by the physical, the mental, as it grows in power, tends to dominate the physical and may eventually rise to a position of complete independence."[1]

Philosophical Criticism

Iqbal's philosophical criticism of modern philosophers earns him a distinctive place in the development of thought. His criticism on Descartes, Leibnitz, Lange and Bergson, for example, are instances in point. Iqbal criticizes Descartes for bifurcating life into matter and self.[2] He criticizes Leibnitz, according to whom there is parallelism between the actions of the body and the mind due to some 'pre-established harmony'.[3] Also, he criticizes Lange's theory of emotion, which gives supremacy to the body over the mind.[4] On Bergson's concept of teleology, he pointedly comments that "in Bergson's view the forward rush of the vital impulse in its creative freedom is unilluminated by the light of an immediate or remote purpose. It is not aiming at a result; it is wholly arbitrary, undirected, chaotic, and unforeseeable in its behaviour. It is mainly here that Bergson's analysis of our conscious experience reveals it inadequacy. He regards conscious experience as the past moving along with and operating in the present. He ignores that the unity of consciousness has a forward aspect also.

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 106.

2 *Ibid.*, p. 104.

3 *Ibid.*, p. 105.

4 *Ibid.*, p. 105.

III. The Style

The distinctive characteristics of their respective styles vehemently attract our attention. Rumi is "allegorical rambling, tedious, often obscure" and the great difficulty in the study of Rumi results from his manner of exposition. In his Mathnavi the threads of various motives cross one another and are interwoven into such a confused fabric that one requires a good deal of patience to follow him. On the feeble thread of an insignificant story he strings the beads of his ideas and feeling without any system. A few didactic lines followed suddenly by outbursts of ecstasies, turning back to the story and sometimes only at the suggestion of a word in the last line a sudden diving into a metaphysical problem...[1] But there is a system order and coherency in Iqbal's scheme of thought. His views are clearly interwoven in one main string. Iqbal, for instance, explicitly states that values and disvalues are ego-sustaining and ego-dissolving factors-respectively. But in Rumi, as stated earlier, the reader has to dig the main line of thought with some difficulty.

To sum up, Iqbal does get guidance from Rumi with regards to the interpretation of the Qur'an and there is a great impact of Rumi upon his religious thought yet Iqbal takes independent stances on many issues, which bring out important differences between the two. We have also to look at the perspective of their respective 'climate of opinion'. We cannot ignore the fact the when Iqbal came, the world had moved on by some seven centuries, and this is by no means a trifling circumstance. However, as Rumi's thought was an interpretation of the Qur'an for the people of 1300 C, Iqbal has creditably interpreted the Qur'an for a people of 20th C.

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1 Dr. Khalifa Abdul Hakim. Ed., *The Metaphysics of Rumi*, A Critical and Historical Sketch. 3rd. Muhammad Ashraf Darr, 1959. (871.4Eng/ABD-M), p. 7.

IQBAL'S PHILOSOPHY OF SELF-DETERMINISM AND GENETICS

Iqbal does not believe that human ego is preconditioned in the three forms of determinism, fatalism, and predestination. He says that, "goodness is not a matter of compulsion; it is the self's free surrender to the moral ideal and arises out of willing co-operation of free egos. A being whose movements are wholly determined like a machine cannot produce goodness. Freedom is thus a condition of goodness."[1] The goal of man is to create God's attributes in him. It will not be possible if the ego is determined and is granted no freedom to action.

Iqbal's also does not make the freedom of ego identical with indeterminism according to which 'some acts of choice or acts of "will" are exempt from the operation of causal laws. Freedom is, thus freedom from the operation of causal law, and it is limited to the field of voluntary action and conscious selection.'[2] William James was the great upholder of this view. Indeterminism too is an extremist view. It "makes human conduct too capricious and it fails to take sufficient account of the numerous factors which influences conduct."[3] It ignores the 'conditions surrounding our action', because according to indeterminism freedom means the elimination of causes. He says:

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 85.

2 Harold Titus, *Ethics for Today*, p. 90.

3 *Ibid.*, p. 91.

> As is always the case with human characteristics- be they physical, emotional, or behavioral- the balance we seem to be striving for as a society is one that acknowledges out innate tendencies and limits on one hand, while granting us personal freedom in the other.

Thus, Iqbal takes human ego as neither preconditioned nor indetermined. His position is of self-determinism, which states "that man as a self-conscious being has the ability for personal initiative and response, that he is a centre of creativity, and that within limits he is able to reshape himself, to influence the behavior of his fellows, and to redirect the processes of the outer world."[1] Iqbal upholds the position of ego's power of choice. According to him, ego's aim is to select some way out of various alternatives in order to develop himself and make his destiny. In reply to Bergson's objection that if the purpose or destination is determined it gives way to determinism, Iqbal says that teleology does not mean "the working of a plan in view of a predetermined end or goal."[2] The destination is not permanently fixed. We often change our programmes at our will in order to achieve our goals. Iqbal maintains that on the analogy of consciousness, "to live is to shape and change end and purposes and to be governed by them. Mental life is teleological in the sense that, while there is no far-off distant goal towards which we are moving, there is a progressive formation of fresh ends, purposes, and ideal scales of value, as the process of life grows and expands. We become by ceasing to be what we are. Life is a passage through a series of deaths."[3] In this respect Iqbal refers to the episode of Adam's Fall. He says, "Man's first act of disobedience was also his first act of free choice; and that is why, according to the Qur'anic narration, Adam's first transgression was forgiven."[4]

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1 Harold H. Titus, *Living Issues in Philosophy*, P. 194.

2 *Ibid.*, p. 54.

3 *Ibid.*, p. 54.

4 *Ibid.*, p. 85.

The words "with limits" in the definition of self-determinism, as cited above, are significant. Iqbal also does not consider ego as free in its absolute sense. According to him, "the Ego attains to freedom by the removal of all obstructions in its way. It is partly free, partly determined,"[1] He says in beautiful verses:

چہ گویم از چگوں و بے چگونش　　　بروں مجبور و مختار اندرونش
چنیں فرمودهٔ سلطانِ بدر است　　　کہ ایمان در میانِ جبر و قدر است[2]

What should I say about its character?
Outwardly it is determined, inwardly it is free.
Such is the saying of the Lord of Badr,
That faith lies between determinism and indeterminism.[3]

The influence of the Tradition that "The true Faith is between predestination and free-will"[4] is obvious. This tradition refers to those aspects of human life which bind him geographically and biologically etc. It reminds us of the reply of Hazrat Ali when one asked him to define the limits of determinism and indeterminism. Hazrat Ali asked him to lift his one leg. The man instantly did so. Then he was asked to lift the second one. But the man expressed his inability. Hazrat Ali defined the former as freedom and the latter as determinism. Rumi has given a beautiful example of this position:

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1 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xx.

2 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Gulshan-i-Raz-i-Jadid", Sheikh Ghulam Ali & Sons, Lahore, 1985. P. 552.

3 B. A. Dar, *Gulshan-i-Raz-i-Jadid and Bandagi Nama,* Institute of Islamic Culture,Lahore, 1964. pp. 40,41.

4 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, footnote.

> Can there ever be in my head such a dilemma as this, (namely), "Shall I walk on the sea or shall I fly aloft?"
>
> "No; there is (only) this (kind of) vacillation, (namely), "Shall I go to Mosul (for trade) or shall I go to Babylon for (the study of) magic?[1]

The meaning of destiny

What is Destiny? Iqbal states that Destiny or 'Taqdir' is neither some predestined incidents which will automatically be revealed from the womb of time nor does it mean that human beings have no control over it. The destiny of a thing is the possible development of a thing according to its own nature. It is possibilities which have not so far been revealed in time. Iqbal says, "The future is given only in the sense that it is present in its nature as an open possibility."[2] Again, "Destiny is time regarded as prior to the disclosure of its possibilities".[3] It is not an external power which affects from without. Alluding to the Qur'an, Iqbal says, "'God created all things and assigned to each its destiny'. The destiny of a thing then is not an unrelenting fate working from without like a task master; it is the inward reach of a thing, its realizable possibilities which lie within the depths of its nature, and serially actualize themselves without any feeling of external compulsion. Thus the organic wholeness of duration does not mean that full-fledged events are lying, as it were, in the womb of Reality, and drop one by one like the grains of sand from the hour-glass."[4]

Science of Genes

One sided view

Now we have to see as to how far Iqbal's view of self-determinism, the foundation of which Iqbal has laid on the

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, iv, 410-411.

2 *Ibid.*, cit., p. 49.

3 *Ibid.*, p. 49.

4 *Ibid.*, p. 50.

Islamic concept that "Iman is between determinism and freedom", is correct? Does this concept carry any value even today? Especially when Science has progressed so much – particularly that branch of science which is called science of genes. Here we are neither supposed nor required to discuss the frame of genes or the action and reaction of chromosomes. The present discussion is concerned with the philosophical and psychological implications of the science of genes on the freedom of human ego. Notwithstanding the contributions of genetics in our times, the views of those scientists who believe that genes totally determine human ego are not endorsed. According to them, for instance, a person who commits suicide was bound to do so due to his genetic set-up. For us, such views are one-sided and make man just a robot.

Other influences

The influence of religion, morality, psychology, environment or society, learning, experience, and knowledge on human personality cannot be denied. Religious experience, sermons and religious behaviour becomes insignificant if man is already determined by his genes. Do not we know that even the firmest infidels embraced religion in the times of prophets, after seeing the miracles? In *Ethics,* moral obligation will carry no meaning if man is not free to choose among alternatives. Kant rightly said, "I ought implies I can." History records the names of countless dacoits, thieves and habitual criminals who were converted into saints by the preaching of mystics. Again, the principles of *psychology* immensely contribute towards the development of children. It is a matter of common observance that children, when treated psychologically, change their habits and ways to a great extent. The law of reward and punishment holds well in this regard. At school, the teachers and friends leave deep imprints on child's personality. At home, parents, especially mothers, play a great role, consciously and unconsciously, towards moulding the personality of the children. Napoleon rightly said: "Give me good mothers I will give you good

nation." As regards the influence of *society or environment,* it becomes clear when a person is cut off from his society or country and is exiled and, as a result, falls victim of disappointment and melancholy. His normal development stops. He can become a branch of tree which withers away when cut off from the tree. *Learning* also plays a very important role. Man learns from the people with whom he comes into contact. His language develops in interaction with the people around him. Experimental psychology has proved that the children, who are left alone, and there is nobody around them to utter words, cannot speak language when they grow up. Even the twins, who are considered to be the carbon copy of each other, are liable to change due to learning. The twins are developed into two persons from a single egg cell, possessing the same chromosomes and genes with similar combinations. But, as Havemann and Jerome Kagan maintain, the twins will have notable difference in their personalities if their learning experiences differ. [1] Further, the important place of *experience* is widely acknowledged. The more one grows in age the more one learns from experiences. That "Experience is a comb but it is given when one gets bald" is not devoid of truth.

All these factors exert great influence on human personality. As a result, man becomes more self-conscious and enlightened and the more one attains self consciousness and enlightenment, the wider he has the range of choices to make among alternatives. He is in a better position to handle the situations in crisis. Thus, man is not totally determined by his genes. Even the modern physicists acknowledge that man has power of choice. According to Henry Margenau, and rightly so, quantum theory "rescues man's destiny from the fateful web of physical determinism." [2] To Arthur H.

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1 Psychology, p. 234.

2 *Open Vistas,* Chap. VII.

Compton it is not proper "to use physical law as evidence against human freedom.[1]

He says:

> Molecular biologist R. David Cole, who claims that genetic determinism does not automatically erase free will at the human level, puts it this way.
>
> There is no reason for the non-scientist to be intimidated by the success of the deterministic approach in elucidating the biological role of genes in human nature, and certainly no reason to be intimidated by any scientist who might try to convince us that determinism is all that is. Although the case for free will cannot be rigorously proven, those of us who believe in it need feel no threat from the findings of the Human Genome Initiative.

He says:

> The blueprint is written not in the helix, however, but rather in our wills.[2]

Middle Road

The genes do exert an influence on man's personality. For instance, he is influenced with regard to the colour of his hair and eyes, the stature of his body, biological factors and certain traits of his personality. But it does not mean that the ego is devoid of freedom. Isn't man free to give meanings even to these limitations? What is, then, the way out? To our mind, the genes give trends to personality and then leave rest of 'the burden of freedom' to ego. Even if we grant that one becomes an architect under the influence of his genes due to the presence of the trend of making designs in his genes, but what designs of buildings he will choose will depend upon his choice, circumstances and needs. Again, a man can have a trend to commit suicide under the influence of his genes but

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1 *The Freedom of Man*, p. 29.

2 Keenan, 1990.

this trend can be modified, educated, and in several cases changed; it can take the shape of making sacrifice for the country. Here, his ego is not determined by mere genes. Next, in case of a self-made man, the trend of progressing and labouring may be in his genes but instead of becoming a mere labourer, he can become an industrialist with rich and congenial circumstances. Further, a born educationist can equally be fit for learning literature, psychology or philosophy. Likewise, a person who is expert in the field of Administration could be equally interested or efficient in some other area if he is trained and put in favourable circumstances. Adler had earlier said, that man is not made for one profession or work only. He is fit for more than one job. On the basis of my personal experience, I have observed that many people who have made their names in legal profession as lawyers, for instance, could make equally efficient professors in the same profession or would have excelled in other professions.

To conclude

The genes do exert an influence on human personality, but it is not at the cost of denying freedom to the human ego. To believe man as determined is not only against the truth but is equally harmful to the religious and social dimensions of life. Thus, Iqbal's philosophy of self determinism does not accept the dogmatic side of the science of genes. Undoubtedly, *Iman* is between freedom and determinism.

IQBAL'S VIEW OF HUMAN EVOLUTION

I. Man's Evolution on earth

The origin and perfection of man

Man's life on the earth is not as a result of 'eating forbidden fruit' as understood by many religionists; it is stationing him on earth so that he could evolve himself into a higher being. Iqbal gets inspiration from the Qur'an which says: "Man is not a stranger on the earth",[1] and "we have caused you to grow from the earth."[2]

Iqbal considers emergence as "man's rise from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience."[3] Iqbal's *Janat* is not a "supersensual paradise."[4] According to Iqbal: "*Janat* is the conception of a primitive state in which man is practically unrelated to his environment and consequently does not feel the sting of human wants the birth of which alone marks the beginning of human culture."[5] Further, the ego has a beginning in time, and it did not pre-exist while being born in the spatiotemporal order.[6] The Fall of Man is "man's transition from simple consciousness, a kind of waking from the dream of nature with a throb of personal causality in one's own being."[7]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 67.

2 *Ibid.*, p. 67.

3 *Ibid.*, p. 67.

4 *Ibid.*, p. 67.

5 *Ibid.*, p. 67

6 *Ibid.*, p. 93

7 *Ibid.*, p. 68

The emergence of man means the emergence of his ego or self. Iqbal is a spiritual monist. According to him, Reality is spiritual[1] and everything is ego with difference of degrees. He says, "The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-revelation of 'Great I am'. Every atom of Divine energy, however low in the scale of existence, in an ego."[2] There is no inert matter. He does not endorse Newton's view of space as an absolute void in which things are situated.[3] He endorses the view of modern science according to which there is no pure materiality. The atom now is "electricity and not something electrified."[4] And the universe is not "a thing but an act."[5] Again, according to Iqbal, there is no dualism of soul and body.[6] He maintains that ego is the cause of physical expression. In other words, body is an objectified ego. He says:

وجود کیا ہے فقط جوہر خودی کی نمود[7]

> "What is existence, It is the manifestation of the essence of egohood."[8]

Still, evolution for Iqbal is not impersonal. It is due to realization and development of the selves that evolution takes place. As stated earlier, ego has a beginning in time, and did not fore-exist its emergence in the spatio-temporal order. The ego emerged out of egos of lower order. He says, "A colony of egos of a low order out of which emerged the ego of a higher order, when their association and interaction reach a

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 57.

2 *Ibid.*, p. 57.

3 *Ibid.*, p. 34.

4 *Ibid.*, p. 41.

5 *Ibid.*, p. 41.

6 *Gulshan-i-Raz-i-Jadid*, p. 216.

7 Allama Muhammad Iqbal, Kuliyat-i-Iqbal (Urdu), Iqbal Academy Pakistan, Lahore, 2009, p. 546.

8 *Zarb-i-Kaleem*, p. 98.

certain degree of coordination."[1] Eventually the egohood attains perfection in man. Iqbal says, "Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man."[2]

The attainment of manhood is not the end of evolution. The "rising note of egohood" reveals itself in higher egos or personalities till man will attain the position of a unique individual. This unique individual attains this position by developing his ego and becoming nearest to God after absorbing his attributes. Iqbal says: "Physically as well as spiritually man is a self-contained centre, but he is not yet a complete individual. The greater his distance from God, less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself. The true person not only absorbs the world of matter by mastering it he absorbs God Himself into his ego."[3] It is self affirmation and not negation. God (Ultimate Ego) is the destination of man. He says, "The Ultimate Ego that makes the emergent in nature, and is described by the Qur'an as 'the First and the last, the visible and the invisible'."[4]

History has revealed countless personalities who meet more or less the criterion of such highly developed egos. But Iqbal being a harbinger of the golden age of human perfection, does not stop here. For him, the age of human perfection on earth is yet to come at the end of the evolution. Iqbal visualizes for the future the status of man as the 'Naib' (vicegerent) of God on earth heading over the race of perfect

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 84.

2 *Ibid.*, p. 57.

3 Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xix.

4 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 106-7.

individuals. This is the goal of evolution of man on earth. This is potentiality inherent in man and is being actualized in the process of evolution. 'Man already possesses the germ of vicegerency, as God says in the Koran (ch. 2 v. 28: "Lo, I will appoint a *Khalifa* (Vicegerent) on earth." Cf. transl. 1.434'[1]

The " 'Naib' is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. This highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason, become one. He is the last fruit of the tree of humanity, and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth. Out of the richness of his nature he lavishes the wealth of life on others, and brings them nearer and nearer to himself. The more we advance in evolution, the nearer we get to him. In approaching him we are raising ourselves in the scale of life."[2]

Iqbal yearns for the incoming of the 'Naib' with his immense pragmatic value. He says:

اے سوار اشہبِ دوران بیا   اے فروغ دیدہ مکان بیا
رونق ہنگامہ ایاد شود   در سوادِ دیدہ ہا آباد شود
شورشِ اقوام خاموش کن   نغمہ خود را بہشتِ گوش کن
خیر و قانونِ اخوت سازدہ   جام صہبائے محبت بازدہ
باز در عالم بیار ایامِ صلح   جنگجویان را بدہ پیغامِ صلح
نوع انسان مزرع و تو حاصلی   کاروانِ زندگی رہ منزلی[3]

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1 Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, footnote.

2 *Ibid.*, xxvii-xxviii.

3 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985. P. 46.

Appear, O rider of Destiny;
Appear, O light of the dark realm of Change
Illumine the scène of existence.
Dwell in the blackness of our eyes
Silence the noise of the nations,
Imparadise our ears with thy music
Arise and tune the harp of brotherhood,
Give us back the cup of the wine of love
Bring once more days of peace to the world,
Give a message of peace to them that seek battle
Mankind are the cornfield and thou the harvest,
Thou art the goal of Life's caravan.[1]

His birth, in the process of evolution will be preceded by an ideal race. "The development of humanity both in mind and body is a condition precedent to his birth. For the present he is a mere ideal; but the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his befitting parents."[2] According to Iqbal this "means the democracy of more or less unique individuals, presided over by the most unique individual possible on this earth."[3]

The Driving Forces and Nature of Evolution

Iqbal says that the ego "is rationally directed creative will."[4] Thus, purpose and aim form a very important part in the philosophy of evolution. He states that "Life is only a series of acts of attention, and act of attention is inexplicable without reference to a purpose, conscious or unconscious.

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1 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 83.84.

2 *Ibid.*, p. xxviii

3 *Ibid.*, p. xxviii-xxix

4 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 50.

Even our acts of perception are determined by our immediate interests and purpose.[1] Not only this, it is purpose which preserves life. He says:

زندگانی راه بقا از مدعاست کار دانش را درا از مدعاست[2]

Life is preserved by purpose:
Because of the goal its caravan-bell tinkles.[3]

Even the nations die due to lack of purpose. Iqbal says:

The nation dies if it loses hold of purpose of life.[4]

Iqbal's view of evolution is vertical, and not horizontal like that of Nietzsche. It has an onward push or future direction which cannot be devoid of purpose. Iqbal beautifully expresses it thus: "And the notion of purpose cannot be understood except in reference to the future...... Purposes colour not only our present states of consciousness, but also reveal its future direction. In fact, they constitute the forward push of our life, and thus in a way anticipate and influence the states that are yet to be. To be determined by an end is to be determined by what ought to be."[5]

He beautifully says in *Ramuz-i-Bekhudi,*

چیست اصل دیدۂ بیدار ما؟
بست صورت لذت دیدار ما
کبک پا از شوخی رفتار یافت
بلبل از سعی نوامنقار یا فت[6]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 52.

2 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985. P. 15.

3 R. A. Nicholson, *Secrets of the Self* (Asrar-i-Khudi), Sheikh Muhammad Ashraf, Lahore, 1964, p. 23.

4 Trans. of Iqbal's *Ramuz-i-Bekhudi,* p. 137.

5 *Ibid.*, p. 53.

6 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985. P. 16.

دست و دندان و دماغ و چشم و گوش
فکر و تخیل و شعور و یاد و ہوش
زندگی مرکب چو در جنگاه باخت
بہر حفظِ خویش ایں آلات ساخت[1]

What is the source of our wakeful eye?

Our delight in seeing hath taken visible shape.

The partridge's leg is derived from the elegance of its gait,

The nightingale's beak from its endeavour to sing.

Nose, hand, brain, eye and ear,

Thought, imagination, feeling, memory and understanding–

All these are weapons devised by life for self-preservation

In its ceaseless struggle."[2]

Ishq is another force behind evolution. It is higher form of love; and is used in very wide sense. It plays subtle role in achieving purpose of reaching the desired goal. It not only creates values but also ideals. It helps realize our hidden potentialities.

Iqbal says that *Ishq* is "the desire to assimilate, to absorb. Its highest form is the creation of values and the endeavour to realize them. Love individualises the lover as well as the beloved. The effort to realize the most unique individuality individualises the seeker and implies the individuality of the sought, for nothing else would satisfy the nature of the seeker.[3]

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1 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985. P. 17.

2 Trans. by Dr. Nicholson, op., cit., p. 25-26.

3 Reynold A. Nicholson (Tr.), *The Secrets of the Self*: (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xxv-vi.

Iqbal beautifully expresses the idea in the following verses:

نقطۂ نور کہ نامِ او خودی است
زیرِ خاکِ ما شرارِ زندگی است
از محبت می شود پاینده تر
زنده تر، سوزنده تر، تابنده تر
از محبت اشتعالِ جوہرش
ارتقاے ممکناتِ مضمرش
فطرت او آتش اندوز در عشق
عالم افروزی بیاموزد ز عشق[1]

The luminous point whose name is the self
Is the life-spark beneath our dust.
By Love it is made more lasting,
More living, more burning, more glowing.
From Love proceeds the radiance of its being.
And the development of its unknown possibilities.
Its nature gathers fire from Love,
Love instructs it to illumine the world.[2]

Man's eagerness for getting knowledge is also a great force which drives man onward. This is inherent in man's nature. Iqbal says that it was 'tree of knowledge' in *Janat* and Adam (man) due to 'Ajul' (hastiness) wanted to have it all at once. Thus, he disobeyed God's will. Actually, Iqbal says that man's "finitude as a self, his self equipment, and his intellectual facilities were on the whole, attuned to a different type of knowledge i.e., the type of knowledge which necessitates the toil of patient observation and admits only of

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1 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985. P. 18.

2 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 28.

slow accumulation."[1] This is the reason that he was placed in an environment which was better suited to the unfolding of his intellectual faculties[2] to expand his knowledge based on actual experience by method of trial and error. It tremendously helps evolve man perpetually.

Next, action is another vital force which pushes man onward. According to Iqbal life is not only a forward rush; but also it is 'assimilative movement' which 'removes all obstructions in its march by assimilating them; this torchlight's the important role of action and struggle as prerequisite for the development. He says: "The life of ego is a kind of tension caused by the ego invading the environment and the environment invading the ego."[3] He believes that hardships and dangers are blessings in disguise. Man's potentialities are revealed by facing difficulties and dangers. He says:

آزماید صاحب قلبِ سلیم
زورِ خود را از مہماتِ عظیم

ممکناتِ قوتِ مردانِ کار
گردد از مشکل پسندی آشکار[4]

He that hath a sound heart
Will prove his strength by great enterprises.

The potentialities of men of action
Are displayed in willing acceptance of what is difficult.[1]

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1 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 69.

2 *Ibid.*, p. 69.

3 *Ibid.*, p. 82.

4 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 49.

خطر تاب و تواں را امتحان است
عیار ممکنات جسم و جان است[2]

> Danger tests one's strength and capacity
> And is the touch stone of the powers of the mind and the body.[3]

Iqbal lays stress on the positive role of tension in this regard. It is very important for our forward rush. He says:

> Personality is a state of tension and can continue only if that state is maintained. If the state of tension is note maintained, relaxation will ensure.[4]

Relaxation and lack of activity bars the way of evolution.

The place of the universe

It is the universe, which provides place to a person to realise his vocation. Iqbal maintains that the universe, which we inhabit, is subservient to man. It helps man to develop his ego by providing him with a stimulating field for his free and creative activity.[5]

Iqbal says that "the Qur'an declares the earth to be 'dwelling place of man and 'source of profit' to him[6] for the possession of which eh ought to be grateful to God 'And We have established you on the earth and given you therin the supports of life. How little do ye give thanks."(7:8) According to the Qur'an, the universe is to test and develop the potentialities of a being who was created of the 'goodliest

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1 Allama Muhammad Iqbal Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-i-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 91.

2 *Ibid.*, "Payam-i-Mashriq", p. 293.

3 Trans. of Iqbal's *Piyam-i-Mashriq*, p. 144.

4 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (Asrar-i-Khudi by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. xxi.

5 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 8.

6 *Ibid.*, p. 67.

fabric' and then 'brought down to be the lowest of the low.'[1] As the Qur'an says: 'And for trial will We test you with evil and with good.(21:35) Referring to the legend of Fall of man on earth, Iqbal says that Adam's insertion into a painful physical environment was not meant as a punishment; it was meant rather to defeat the object of Satan who, as an enemy of man, diplomatically tried to keep him ignorant of 'the joy of perpetual growth and expansion'.

Man, endowed with freedom of will and free choice has not only to shape his own destiny but has also to shape the destiny of the universe. The universe is constantly evolving. The self too evolves in the total process of evolution. It is still incomplete. It is in process of formation. [2] It is always undergoing increase and extension.[3] He says, "It is not a block universe, finished product. It is not immobile and incapable of change. Deep in its inner being lies, perhaps, the dream of a new birth."[4] According to Iqbal it is entirely against the spirit of the Qur'anic outlook to conceive the universe as a 'a product of some preconceived plan'.[5]

Man has always added to its growth at every moment. The world which was given to man in the beginning was nothing but full of forests, caves, darkness and barbarism. Man brought beauty, order and civilization in it. Iqbal addresses God in the following beautiful verses:

تو شب آفریدی چراغ آفریدم — سفال آفریدی ایاغ آفریدم
بیابان و کہسار و راغ آفریدی — خیابان و گلزار و باغ آفریدم

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 9.

2 Iqbal Qt. by Dr. Nicholson, op., cit., p. xvii.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 55.

4 *Ibid.*, p. 8.

5 *Ibid.*, p. 44.

من آنم کہ از سنگ سازم
من آنم کہ از زہر نو شینہ سازم[1]

Thou created the night, I the lamp;
Thou created the clay, I the vase
Thou created the jungle, mountains and deserts,
I created gardens, orchards and flower-plots
It is I who make glass out of stone,
It is I who make glass out of stone,
It is I who extract elixir out of poison.[2]

Nature and Way of Evolution

Iqbal's concept of Evolution is vertical. It evolves from the lower to the higher, as stated earlier. Also, it is continuous. There runs a rising note of continuity despite the apparent abrupt changes here and there. The things are organically related to one another. Life is one and continuous.

> "Life is a passage through a series of deaths. But there is a system in the continuity of this passage. Its various stages, in spite of them apparently abrupt changes in our evolution of things, are organically related to one another. The life-history of the individual is, on the whole, a unity and not a mere series of mutually ill-adapted events."[3]

Next, it is gradual. According to tradition man's clay was kneaded in forty days; he was not formed all at once. According to Iqbal, 'It is a process lasting through thousands of years; for one Divine day, in the terminology of the Qur'an as of the Old Testament, is equal to one thousand years.'[4] Further, Iqbal believes in creative evolution. According to

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1 Iqbal, *Kuliyat-i-Iqbal* (Persian), "Piyam-i-Mashriq", Sheikh Ghulam Ali & Sons, Lahore, p. 284.

2 Trans. of Iqbal's *Piyam-i-Mashriq*, p. 133.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 44.

4 *Ibid.*, p. 98.

him, man marches always onward to receive ever fresh illuminations from an infinite Reality which 'Every moment appears in a new glory.' He says: "the recipient of Divine illuminations is not merely a passive recipient. Every act of a free ego creates a new unfolding."[1] There is no regression in evolution. It is like a living stream. He says:

> For Life abominates
> All repetition and, beneath the sky, It hates to retrogress.

Iqbal does not believe in any mechanistic determinism in the universe. He emphatically says, "Creation is opposed to repetition which is a characteristic of mechanical action."[2] He beautifully explains that "every moment in the life of Reality is original, giving birth to what is absolutely novel and unforeseeable……To exist in real time is not to be bound by the fetters of serial time, but to create it from moment to moment and to be absolutely free and original creation."[3] Further, endorsing the theory of Emergent Evolution, he says, the emergent "is an unforeseeable and novel fact on its its own plane of being, and cannot be explained mechanistically."[4] He refers to the Qur'an: "He (God) adds to His creation what He wills."[5]

II. Life after Death

Death does not annihilate man. Iqbal argues that "in view of the past history of man it is highly improbable that his career should come to an end with the dissolution of his body."[6] He passes to *Barzakh* which is "a state, perhaps of

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 98.

2 *Ibid.*, p. 40.

3 *Ibid.*, p. 40.

4 *Ibid.*, p. 85.

5 *Ibid.*, p. 8.

6 *Ibid.*, p. 98.

some kind of suspense between Death and Resurrection."[1] The finite consciousness is not effaced after death. Only it is a change from one state to the other. Iqbal quotes the Qur'an in his context. "And by the moon when at her full that from state to state shall ye be surely carried onward."(84: 18-19)[2] He is on its onward march provided man has sufficiently developed his ego. Iqbal says that: "death, if present action has sufficiently fortified the ego against the shock that physical dissolution brings, is only a kind of passage to what the Qur'an describes as *Barzakh*."[3]

Iqbal, in support of his view, alludes to the record of Sufis and the findings of Helmholtz. Iqbal says, "There is nothing improbable in it. It was Helmholtz who first discovered that nervous excitation takes time to reach consciousness. If this is so, our present physiological structure is at the bottom of our present view of time, and if the ego survives the dissolution of this structure, a change in our attitude towards time and space seems perfectly natural."[4]

Iqbal demonstrates the truth of his view from another angle. He says, "Nor is such a change wholly unknown to us. The enormous condensation of impressions which occurs in our dream-life, and the exaltation of memory, which sometimes takes place at the moment of death, discloses the ego's capacity for different standards of time."[5]

Iqbal concludes, "The state of *Barzakh*, therefore, does not seem to be merely a passive state of expectation; it is a state in which the ego catches a glimpse of fresh aspects of Reality, and prepares himself for adjustment to these aspects. It must be a state of great psychic unhingement, especially in

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 92.

2 *Ibid.*, p. 93.

3 *Ibid.*, p. 95

4 *Ibid.*, p. 95-96.

5 *Ibid.*, p. 96.

the case of full-grown egos who have naturally developed fixed modes of operation on a specific spatio-temporal order, and may mean dissolution to less fortunate once."[1]

The full grown egos, however, continue to struggle in order to win Resurrection and earn immortality. Iqbal says that "the ego must continue to struggle until he is able to gather himself up; and win his resurrection."[2]

Resurrection

Man will remain in *Barzakh* till Resurrection (a rising from the dead). There will be a blast on the trumpet to wake the dead. Man's resurrection appears very logical to him. He says: "It is highly improbable that a being whose evolution has taken millions of years would be thrown away as a thing of no use."[3] He bases his view on the teaching of the Qur'an. He quotes the Qur'an thus:

> "The germs of life — is it ye who create them? Or are we their Creator? It is We Who have decreed that death should be among you; yet We are nor thereby hindered from replacing you with others, your likes, or from creating you again in forms which ye know not." (56:58-61)[4]

Again, Iqbal says that the re-emergence is on the analogy of man's first emergence. Iqbal quotes the Qur'an:

> 'Man saith: "What After I am dead, shall I in the end be brought forth alive?" Doth not man bear in mind that we made him at first when he was naught? (19:66-67)'[5]
>
> 'Then he became thick blood of which God formed him and fashioned him; and made him twain, male

1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 96.

2 *Ibid.*, p. 96.

3 *Ibid.*, p. 95.

4 *Ibid.*, p. 93.

5 *Ibid.*, p. 93.

> and female. Is not God powerful enough to quicken the dead? (75:36-40)'[1]

Iqbal consider resurrection as a universal phenomenon of life. It takes place within man, and is not an external affair. Since the first emergence man has been developing his ego on the earth and in *Barzakh* as well. Resurrection now is "the consummation of life process within the ego" Iqbal expresses it thus:

> Resurrection, too, appears to have been differently conceived. The Qur'an does not base its possibility, like Christianity, on the evidence of the actual resurrection of an historic person. It seems to take and argue resurrection as a universal phenomenon of life, in some sense, true even of birds and animals. (6:38)[2]

> The resurrection, therefore, is not an external event. It is the consummation of life-process within the ego. Whether individual or universal it is nothing more than a kind of stock-taking of the ego's past achievements and his future possibilities.[3]

However, Iqbal believes in earned immortality. Immortality is not the lot of every person. Re-emergence will be the fate of only fully developed egos. Iqbal says, "Even the scene of 'Universal Destruction' immediately preceding the Day of judgement cannot affect the perfect calm of a full-grown ego."[4] Iqbal refers to the Qur'an "And there shall be a blast on the trumpet, and all who are in the heavens and all who are in the earth shall faint away, save those in whose case God wills otherwise." (39:68)[5]

Iqbal, thus believes in earned immortality which is won only by full-grown egos. And the climax of this development

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 95.

2 *Ibid.*, p. 98.

3 *Ibid.*, p. 96.

4 *Ibid.*, p. 94.

5 *Ibid.*, p. 94.

is reached when the ego is able to retain full self possession, even in the case of a direct contact with the all-embracing Ego. As we see in *Miraj* (ascension) of the Prophet's vision of the Ultimate Ego.

Iqbal, in this regard, lays stress on good deeds which are the vital force in order to earn immortality. He says: "It is the deed that prepares the ego for dissolution, or disciplines him for a future career. The principle of the ego-sustaining deed is respect for the ego is myself as well as in others. Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man in only a candidate for it."[1] He quotes the Qur'an in this context: "Blessed be He in whose hand in the Kingdom! And over all things is He potent, who hath created death and life to test which of you is the best in point of deed; and He is the Mighty and Forgiving'. (67: 1-2)[2] In this respect the ego will have sharp insight to reckon clearly has fate due to his deeds. Iqbal refers to the Qur'an: "However, according to the teaching of the Qur'an the ego's re-emergence brings him a 'sharp sight' (50:22) whereby he clearly sees his self-built 'fate fastened round his neck."[3]

Iqbal believes, as the Qur'an maintains, that there is no return for man to earth. Iqbal quotes the Qur'an: "When death over taketh one of them, he saith, "Lord! Send me back again, that I may do the good that I have left undone" By no means. These are the very words which he shall speak. But behind them is a barrier (*Barzakh*), until the day when they shall be raised again.' (23:99-100)".[4]

Further, Iqbal believes in the individuality of ego. He bases his views of the injunction of the Qur'an :

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 95.

2 *Ibid.*, p. 95.

3 *Ibid.*, p. 98.

4 *Ibid.*, p. 93.

> Verily there is none in the heavens and in the earth but shall approach the God of Mercy as a servant. He hath taken note of them and numbered them with exact numbering: and each of them shall come to Him on the Day of Resurrection as a single individual. (19:93-95)[1]

Iqbal regards individuating of ego as a vital fact. It throws floodlight on Islamic theory of salvation. He says: "This is a very important point and must be properly understood with a view to secure a clear insight into the Islamic theory of salvation. It is with the irreplaceable singleness of his individuality that the finite ego will approach the infinite ego to see for himself the consequences of his past action and to judge the possibilities of his future."[2] He quotes the Qur'an, "And every man's fate have We fastened about his neck: and on the Day of Resurrection will We bring forthwith to him a book which shall be proffered to him wide open: "Read thy book: there needeth none but thyself to make out an account against thee this day." (17: 13-14)[3]

Iqbal concludes thus: "whatever may be the fate of man it does not mean the loss of individuality." According to him, finitude does not occupy inferior place rather it is a human bliss of highest degree. He says: "The Qur'an does not contemplate complete liberation from finitude as the highest state of human bliss. The 'unceasing reward' of man consists in his gradual growth in self-possession, in uniqueness, and intensity of his activity as an ego."[4]

It seems imperative to compare Iqbal's view of evolution, with theories of some of the renowned Western evolutionists namely Aristotle, Plotinus, Darwin, Nietzsche

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 93.

2 *Ibid.*, p. 93.

3 *Ibid.*, p. 93.

4 *Ibid.*, p. 93-94.

and Bergson. Nietzsche and Bergson have been elaborately discussed in my other works.

Aristotle and Plotinus considered evolution as mechanical and not as a movement from lower to higher. Khalifa Abdul Hakim says: "For Aristotle, the scheme of graded existence was eternally fixed and there was no idea of the evolution of species. In Plotinus, too, there is more of eternally graded evolutionary states of existence than an internal urge to develop into higher and higher states......"[1] Iqbal, as we have discussed, does not take evolution as mechanical or as something eternally fixed.

Iqbal also does not agree with Darwin. According to Darwin's theory, evolution is "by means of natural selection, or the preservation of favoured races in the struggle for life." Darwin claims that whole progress is the result of 'Survival of the fittest.' It gets its existence from the material environment. Only change gives shape and construction to animals which exist due to being the fittest in the environment. This is inherited by subsequent generations. But there is no 'change variation' in Iqbal's philosophy. A Divine principle, love, sacrifice, and the ego's ever-increasing need for expansion, are at the back of evolution instead of the 'survival of the fittest'. Darwin takes man as the end of evolution. Iqbal states that the process of evolution does not end with man's life on earth.

Iqbal glaringly differs with Nietzsche. Nietzsche's theory of Eternal Recurrence admits of no creativity and novelty in evolution. The "quantity of energy in the universe is constant and consequently finite...... The centres of this energy are limited in number, and their combination perfectly calculable. There is no beginning or end of the ever active energy, no

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1 Dr. Khalifa Abdul Hakim, "Jalaluddin Rumi", in *A History of Muslim Philosphy,* edited by M.M. Sharif, Royal Book Company, Karachi, 1983, p. 828.

equilibrium, no first or last change. Since time is finite, therefore all possible combinations of energy-centres have already been exhausted. There is now new happening to the universe; whatever happens now has happened before an infinite number of times, and will continue to happen an infinite number of times in the future."[1]

Iqbal seems to be very near Bergson, who also considers evolution as creative. The "Élan Vital", the will to live a higher and fuller life, creates new organs. However, there is a subtle difference between their views. Iqbal considers the creative will as thoughtful and intelligent and evolution purposive whereas to Bergson it is a blind and non-teleological force. Again, Bergson takes human personalities as mere shadows of the 'Elan', whereas Iqbal states that the human egos are real by themselves.[2] Further, to Bergson duration is prior to the self, but to Iqbal there can be no conception of duration without a self i.e., self or ego is prior to time and space.[3]

Iqbal's view of evolution possesses a greater relevance in the modern human situation. It creates fresh faith in man in this life and in the life hereafter. The modern man, believing in Naturalism, has attained a tremendous control over the forces of Nature, but he has lost faith in his future. Iqbal thinks that this loss of faith is the logical consequence of the modern man's rejection of anything beyond Naturalism. He says: "The reason is to be found in the unwarranted modern assumption that man's present structure, mental as well as physical is the last word in biological evolution, and that death, regarded as a biological event, has no constructive meaning".[4]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 114-115.

2 *Ibid.*, p. 58.

3 *Ibid.*, p. 53.

4 *Ibid.*, p. 97.

Thus, we see that Iqbal's view of evolution is based upon the teaching of the Qur'an. He is least influenced by the Western thought. Rather, he finds faults in their theories of Evolution. He was highly impressed by Jalal-ud-Din Rumi and took essential inspiration from his views on Evolution. He says: "the formulation of the theory of evolution in the World of Islam brought into being Rumi's tremendous enthusiasm for the biological future of man."[1]

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1 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 186.

VOLUNTARISM OF SCHOPENHAUER AND IQBAL

Voluntarism is from the Latin word voluntas which means will. In philosophy it is the theory according to which "will is the ultimate constituent of reality" or that "the human will, or some force analogous to it, is the primary stuff of the universe".[1]

In this sense both Schopenhauer and Iqbal are voluntarists. Will to Schopenhauer and ego to Iqbal are "the primary stuff". It may be noted that in modern terminology will is "a term denoting the activity or motor tendencies of the organism. In a more restricted and personal sense, will refers to a person's ability to perform voluntary acts. The will is the person expressing, himself in actions."[2] Probably this is why some cursory observers consider Iqbal as the follower of Schopenhauer, with regard to (i) human ego and (ii) its development. But this is not the fact. If we minutely study Iqbal's thought, its sources, and the nature of Schopenhauer's philosophy, we will immediately discover the inconsequentiality of such opinions.

1. Human Ego

Difference. There is a great difference between Schopenhauer's concept of human will and Iqbal's view of human ego.

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1 Dagobert D. Runes, *Dictionary of Philosophy*, Littlefield, Adam & Co., New Jersey, 1972.

2 Harold Titus, *Ethics For Today* (Third Edition, New York : American Book Company), p. 87.

Firstly, to Schopenhauer the primary reality is will. It is thing-in-itself[1] and independent of our perception. The world which is universe[2] is through and through will.[3] All spheres inorganic like stone[4] and living beings like birds, animals[5] and man[6] are the manifestations of will. This all-pervading and universal will is manifested in Ideas which assume objectification in individual objects. Thus an individual man is a phenomenal presentation or a copy of the idea of man at a species, just in the tense of Plato's Ideas. Schopenhauer explains it thus: "... these different grades of the objectification of will which are manifested in innumerable individuals, and exist as their unattained types or as the eternal forms of things, not entering themselves into time and space, which are the medium of individual things, but remaining fixed, subject to no change, always being, never becoming, while the particular things arise and pass away, always become and never are,—that these grades of the objectification of will are, I say, simply Plato's Ideas."[7] But to Iqbal, man is not the copy of eternal Ideas. According to him the human ego is Amr of God. He refers[8] to the Qur'an:

> 'And they ask thee of the soul. Say: The soul proceedeth from my Lord's "Amr" [Command]: but of knowledge, only a little to you is given' (17: 87).

Secondly, will to Schopenhauer is purposeless, blind and impulsive. He says: "The will, which, considered purely in

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1 Schopenhauer, *The World As Will and Idea*, tr. by R.B. Haldane, and J. Kemp (London : Routledge & Kegan Paul Ltd.), I, 211.

2 Helen Zimmern, *Schopenhauer* (London : George Allen & Unwin, London Ltd.), PP. 138, 147.

3 *Schopenhauer*, op. cit., I, 211.

4 *Ibid.*, I. 165.

5 *Ibid.*, I, 168.

6 *Ibid.*, I, 370.

7 *Ibid.*, I, 168.

8 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, pp. 102-03.

itself, is without knowledge, and is merely a blind incessant impulse…"[1] The human will, which is the mirror of the Will,[2] is blind and purposeless. It has rightly been said about Schopenhauer's will that "it moves without cause, has no goal: it is desire itself, striving, yearning, wanting without rhyme or reason."[3] Also, it is not free; it is determined. "…every man is to be regarded as specially determined and characterised phenomenon of will. ..."[4] Besides, the human will is mortal. "Before us there is indeed only nothingness."[5] Death means total extinction.

Iqbal considers human ego as purposive. Rather purpose is the core of life. He says: "Life is only a series of acts of attention, and an act of attention is inexplicable without reference to a purpose, conscious or unconscious."[6] Further, Iqbal is a great champion of freedom of ego. He argues: "Man's first act of disobedience was also his first act of free choice; and that is why, according to the Qur'anic narration, Adam's first transgression was forgiven."[7] Also, Iqbal believes in immortality earned through action and deeds. He says:

بپایاں نا رسیدن زندگانی است　　　سفر ما را حیاتِ جاودانی است[8]

Not to reach the end is life;
immortal life for us lies in constant travelling.

Thirdly, to Schopenhauer the individual ego has no concern with the Ultimate Will, the thing-in-itself, "…the will itself, as thing-in-itself, is by no means included in that

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1 *Schopenhauer*, op. cit., I, 354
2 *Ibid.*
3 Frank N. Magill, *Masterpieces of World Philosophy*, George Allen & Unwin, London, 1963, p. 585.
4 *Schopenhauer*, op. cit., I, 171.
5 *Ibid.*, I. 531.
6 Iqbal, *op. cit.*, p. 52.
7 *Ibid.*, p. 85.
8 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Zabur-i-Ajam", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 558.

multiplicity and change. The diversity of the (Platonic) Idea, i.e. grades of objectification, the multitude of individuals in which each of these expresses itself, the struggle of forms for matter,—all this does not concern it, but is only the manner of its objectification, and only through this has an indirect relation to it, by virtue of which it belongs to the expression of the nature of will for the idea."[1]

To Iqbal, on the contrary, human ego is very much concerned, and that too directly, with the Ultimate Ego (God or Reality). Human ego is dependent on God, Who is the source of all guidance, inspiration, betterment, and achievements of the ego. The development of the ego is not possible without God. He says: "Like pearls do we live and move and have our being in the perpetual flow of Divine life."[2]

Affinity and Actual Position. Notwithstanding, the similarity between the ideas of these two philosophers, Schopenhauer believes in the objectification of the will. According to him body is an objectified will. He says: "The parts of the body must ... completely correspond to the principal desires through which the will manifests itself; they must be the visible expressions of these desires. Teeth, throat, and bowels are objectified hunger the organs of generation are objectified sexual desire: the grasping hand, the hurrying feet, correspond to the more indirect desires of the will which they express."[3]

Iqbal also says:

چیست اصلِ دیدهٔ بیدارِ ما؟   بست صورت لذتِ دیدارِ ما
کبک پا از شوخیِ رفتار یافت   بلبل از سعیِ نوا منقار یافت[4]

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1 *Schopenhauer*, op. cit., I, 19Q.

2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 72.

3 *Schopenhauer*, on. cit., I, 141.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 16.

What is the source of our wakeful eye?
Our delight in seeing hath taken visible shape.
The partridge's leg is derived from the elegance of its gait,
The nightingale's beak from its endeavour to sing.

But this view is reminiscent of Rumi who, centuries before Schopenhauer, expressed nearly the same view in the following lines:

> Wine in ferment is a beggar suing for our ferment: Heaven in revolution is a beggar suing for our consciousness. Wine became intoxicated with us, not we with it:
>
> the body came into being from us, not we from it.[1]

Again, that need is, the force behind objectified self is expressed by Rumi thus:

زانک بی حاجت خداوندِ عزیز   می نبخشد هیچ کس را هیچ چیز
ور نبودے حاجتِ افلاک هم   هفت گردوں ناٖفریدی پُر شکوه
پس کمندِ هستها حاجت بود   قدرِ حاجت مرد را آلت بود
چشم تنها دست حق کور موش   زانک حاجت نیست چشمش بر نوش[2]

> Because without need the Almighty God does not give anything to anyone,
>
> And if there had not been need of the heavenly spheres also, He would not have created from non-existence the Seven Skies. Need, then, is the noose for (all) things that exist:
>
> Man has instruments in proportion to his need,
>
> God has not put eyes in the mole, because it does not need eyes for (getting) food.

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1 Nicholson, R.A., ed., *The Mathnawi of Jalaluddin Rumi,* (Persian Text) Luzac & Co., London, 1929, i, 1812.

2 *Ibid.*, ii, 3274-75, 3277, 3279, 3284-86.

Further, there is another striking affinity between the views of Iqbal and Schopenhauer. Schopenhauer states that even an inorganic matter possesses will; and there are different degrees of will from inorganic to organic nature. He says: "I must recognize the inscrutable forces which manifest themselves in all natural bodies as identical in kind with that which in me is the will, and as differing from it only in degree."[1] Again, he says: "I ... consider the inner being, which alone imparts meaning and validity to all real necessity (i.e. effect following upon a cause) as its presupposition. In the case of men this is called character; in the case of a stone it is called quality, but it is the same in both. When it is immediately known it is called will. In the stone it has the weakest, and in man the strongest, degree of visibility, of objectivity."[2]

Iqbal, too, does not believe in the inertness of matter. He agrees with modern relativity physics according to which "A piece of matter has become not a persistent thing with varying states, but a system of interrelated events. The old solidity is gone, and with it the characteristics that to the materialist made matter seem more real than fleeting thoughts."[3] To him also there are degrees of ego. He says: "Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man."[4]

However, it is not Schopenhauer's peculiarity since Rumi considered the ground of all being as spiritual. He was a spiritual monist. There was no inert matter according to him. He says:

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1 *Schopenhauer*, op. cit., I, 164.

2 Ibid.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 34.

4 *Ibid.*, pp. 71-72.

باد و خاک و آب و آتش بندہ اندر   با من و تو مردہ با حق زندہ اند[1]

Air and earth and water and fire are (His) slaves:
with you and me they are dead, but with God they are alive.

Again, as regards the degrees of the self, it too is Islamic. The Qur'an says " 'And it is He who hath made you His representatives on the Earth, and hath raised some of you above others by various grades, that He may prove you by His gifts' (6: 165)."[2] According to the Hadith: "Men are mines like mines of gold and silver," i.e. they have different natures and capacities.[3]

II. Development of Ego

Difference. According to Schopenhauer, the will is "will to live"[4] and its result is constant war and strife which generate pain, life-weariness and suffering. ". . . the basis of all willing is need, deficiency, and thus pain. Consequently, the nature of brutes and man is subject to pain originally and through its very being."[5] Schopenhauer concludes: "The more intense the will is, the more glaring is the conflict of its manifestation, and thus the greater is the suffering."[6] According to Schopenhauer, therefore, will is the root of all evil. To him, true solution lies in the negation of will, without which deliverance from life and suffering is not possible.[7] He says: "...with the free denial, the surrender of the will, all... phenomena are ... abolished; that constant strain and effort without end and without rest at all the grades of objectivity,

1 R. A. Nicholson, Ed. & Tr., op. cit., Books I & II (Persian Text), i, 838.

2 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 95.

3 Quoted by R. A. *Nicholson in Commentary on Mathnawi* (London: Luzac & Co., 1937), p. 313.

4 *Schopenhauer*, op. cit., I, 354.

5 *Ibid*., I, 402.

6 *Ibid*., I, 511.

7 *Schopenhauer*, op. cit., I, 513-14.

in which and through which the world consist; the multifarious forms succeeding each other in gradation; the whole manifestation of the will; and, finally, also the universal forms of this manifestation, time and space, and also its last fundamental form, subject and object; all are abolished. No will: no idea, no world."[1]

Schopenhauer recommends two ways of escape from the slavery of the will. First is "aesthetic contemplation". According to him, poetry, art and music give escape from pangs and sufferings of the will. When man "gives up the fourfold principle of sufficient reason as a way of knowing things and assumes the aesthetic mode of contemplation, he derives a peculiar pleasure from that mode in varying degrees depending upon the aesthetic object. ...This is the state of pure contemplation that the great Greek philosophers spoke of."[2] But to Schopenhauer it is a temporary escape. The second way is permanent. It is the way of asceticism, celibacy, self-mortification, fasting, etc. Asceticism, as "an end in itself, is meant to serve as a constant mortification of will, so that the satisfaction of the wishes, the sweet of life, shall not again arouse the will, against which self-knowledge has conceived a horror."[3] Again, through fasting and self-afflicted torture one "may more and more break down and destroy the will, which he recognises and abhors as the source of his own suffering existence and that of the world."[4]

From the above it is obvious that pessimism pervades Schopenhauer's thought through and through. He is rightly regarded by some thinkers as a "European Buddhist".[5] Happiness which one gets after achieving one's ideals, which Iqbal advocates vehemently, is absent from Schopenhauer's

1 *Schopenhauer*, op. cit., I, 531.
2 *Magill*, Ed., op. cit., p. 586.
3 *Schopenhauer*, op. cit., 1, 492-93.
4 *Ibid.*, I, 493.
5 Helen Zimmern, *op. cit.*, p. 14.

views. W.K. Wright says: "The pessimism in Schopenhauer may be claimed to be based on a false analysis of desire... The joy in life is something positive; struggle itself is welcome if it is reasonably often successful and leads to further growth. Schopenhauer is right that nothing desired will permanently satisfy anybody. ...The remedy, however, is not to cease endeavors, but ever to seek new ends which previous attainments have brought within one's horizon."[1] Again, Will Durant pointedly comments: It never occurred to Schopenhauer that it was better to have fought and lost than never have fought at all. ...Everywhere he saw strife; he could not see behind the strife, the friendly aid of neighbors, the rollicking joy of children and young men, the dances of vivacious girls, the willing sacrifices of parents and lovers, the patient bounty of the soil, and renaissance of spring."[2] Iqbal himself does not approve of Schopenhauer's pessimism and says that "to the pessimist Schopenhauer the world is one perpetual winter wherein a blind will expresses itself in an infinite variety of living things which bemoan their emergence for a moment and then disappear for ever."[3] Again in his poem "Schopenhauer and Nietzsche" Iqbal says about Schopenhauer:

مرغے ز آشیانہ بسیر چمن پرید   خارے ز شاخِ گل بہ تنِ نازکش خلید
بد گفت فطرت چمن روزگار را   از دردِ خویش و ہم ز غمِ دیگراں تپید
گفت اندریں سرا کہ نیائش فتادہ کج   صبحے کجا کہ چرخ درو، شامہانہ چید[4]

A bird flew from his nest to the garden;

A thorn from a rose ran into his delicate body.

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1 William Kelley Wright, *A History of Modern Philosophy* (New York The Macmillan Co.), p. 381.

2 Will Durant, *The Story of Philosophy*, Service Book Club, 1983, p. 346.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam,* Sheikh Muhammad Ashraf, Lahore, 1965, p. 81.

4 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Piyam-i-Mashriq", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 364.

He spoke ill of the nature of the garden,

He bewailed about his own as well as of others' griefs.

Said he, "In this world whose foundation has been laid amiss,

There is no morning which is not followed by evening.

On the contrary, Iqbal's philosophy is diametrically different from that of Schopenhauer. According to him poetry, music and art are condemnable if they are not conducive to self-realisation and cannot inspire to struggle and action. He says:

بے معجزہ دنیا میں ابھرتی نہیں قومیں　　جو ضربِ کلیمی نہیں رکھتا وہ ہنر کیا![1]

Nations do not revive without miracles

And Art, which lacks the vigour of Moses's strike, is dead.

He does not believe in pure contemplation. He considers "Action is the highest form of contemplation."[2] Iqbal is a philosopher of life. He vehemently advocates self realisation and development of ego. He recommends *'Ishq'* development of intellect, action, and *faqr* which is an Islamic attitude toward economic and social life. Again, to him asceticism, mortification and scourging are condemnable because these teach escapism. Fasting and other disciplines advocated in Islam are to purify and develop ego and not to weaken the spirit. His message is full of hope, determination and inspiration.

Affinity and Actual Position. However, voluntarism can be considered as common point between Schopenhauer and Iqbal. As discussed above, Schopenhauer acknowledges that will drives man into action and there is struggle and action in

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1 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Piyam-i-Mashriq", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 631.

2 *Ibid.*, p.177.

the world. "For as everybody must be regarded as the manifestation of a will, and as will necessarily expresses itself as a struggle, the original condition of every world that is formed into a globe cannot be re,t, but motion, a striving forward in boundless space without rest and without end."[1]

Apart from the fact that this voluntarism is negative in Nature and is basically different from Iqbal's voluntarism, Iqbal need not look towards Schopenhauer to take lesson in this direction. Islam is the great upholder of action and struggle. The famous hadith: "Men are rewarded for their works: if good, with. good; and if evil, will evil."[2] The Qur'an says: "'And for trial will We test you with evil and with good' (21:36)."[3] The Muslim thinkers, like Ibn Taimiyyah and Sufis like 'Ali Hujwiri, Mujaddid Alf Thani, had lauded action and struggle.

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1 *Schopenhauer*, op. cit., I, 193-94.

2 Quoted by Nicholson, *op. cit.*, p. 116.

3 Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Sheikh Muhammad Ashraf, Lahore, 1965, p. 85.

THE SOURCES OF IQBAL'S THOUGHT

It is an opinion among a few of the erudite that Iqbal was deeply influenced by some of the Western thinkers and as such they question the originality of his views. The Western philosophers like Nietzsche, William James and James Ward are generally mentioned in this regard. Such irresponsible statements on the part of these critics are due to their ignorance of Islamic thought, on the one hand, and of their unawareness of Iqbal's devotion to the Qur'an and the Holy Prophet, on the other. They have no knowledge that Fichte's Ethical Monism, Schopenhauer's will to live, Nietzche's will to power, Bergson's intuition and William James's religious experience, for example, were anticipated by the Qur'an, Hadith and by Muslim thinkers of the stature of Ghazali and Rumi.

It is my considered view that the source of inspiration and the philosophical foundations of Iqbal's thought were the teachings of the Qur'an and the principles enunciated by the Holy Prophet for which Iqbal sought the guidance of Rumi – the one he acknowledged to be the great interpreter of the Holy Qur'an. Iqbal appreciation of some elements of Western thought is only due to the fact that the spirit of these ideas endorses his views, which have a sound basis. Such independent discoveries of human thought in spite of their limitations have only strengthened his faith in Islam. In fact, he came to appreciate these elements of Western thought through his study of the Holy Qur'an and Islamic tenets. In this process, the diverse influences upon one's thought -- imbibed consciously or unconsciously – are quite natural because it is not possible to avoid taking influence from the common heritage of knowledge, the surrounding

philosophical climate, and one's predecessors. It is important to note the Plato and Aristotle were no less impressed by early and contemporary influences and no thinker, however great can evade such influences. But from these influences it is too large a step to conclude any suggestion of imitation, borrowing of ideas or lack of creativity. Iqbal has vigorously condemned imitation, borrowing and has always supported the spirit of creativity.

Refutation

In support of our refutation of the charge of imitation, borrowing of ideas or lack of creativity against Iqbal, we refer to (i) the historical fact, (ii) Inference from Iqbal's own writings and (iii) Opinions of some Western scholars.

(i) The historical fact is that the West was asleep when the Muslim thought was remarkably active. Bertrand Russell rightly asserts:

> Our use of the phrase the Dark Ages' to cover the period from 600 to 1000 marks our undue concentration on Western Europe. From India to Spain the brilliant civilisation of Islam flourished. What was lost to Christendom at this time was not lost to civilisation but quite the contrary.[1]

Iqbal himself contends that:

> European Culture on its intellectual side is only a further development of some of the most important phases of the culture of Islam.[2]

It is also an indubitable historical fact that many of the European scholars are themselves indebted to Islamic thought. Iqbal's letter to Abdullah Chugtai gives very pointed expression in this regard. He suggests:

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1 *History of Western Philosophy*, p. 395.

2 *Lectures*, p. 7.

> If you meet a young scholar in Paris please persuade him to compare Descartes famous book *Method* with Ghazali's *Ihaya-ul-Ulum* and to show European scholars how far Descartes is indebted to the Muslim scholars.[1]

Iqbal refers to the historian of Western Philosophy, Lowes, who admits:

> If Descartes knew Arabic then all students would have attributed the origin of his thought to Ghazali.[2]

Iqbal maintains further that Dante's book *The Divine Comedy* owes so much to Ibn ul Arabi's thought which was generally known in Europe, and the leading scholars and thinkers were on the whole acquainted with the main trends of Islamic thought.[3]

With regard to the concept of History as a continuous movement and the notion of time, Ibn-i-Khaldun is regarded by Iqbal as the anticipator of European historiographers. Iqbal holds:

> Only a Muslim could have viewed history as a continuous collective movement, a real inevitable view of history is the way in which Ibn-e-Khaldun conceives the process of change in view of the nature of his conception of time he may fairly be regarded as a forerunner of Bergson.[4]

According to Iqbal: "it is really religious Psychology, as in Iraqi and Khawaja Mohammad Parsa, which brings us much nearer to our modern ways of looking at the problem of space and time."[5] Further, so far as the idea of evolution is concerned, Jahiz and Ibn-e-Maskawah are regarded as pioneers. He says: "It was Jahiz who was the first to note the changes in bird life caused by migrations. Later Ibn-e-

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1 *Iqbal Nama*, Vol. II, p. 342.
2 *Ibid.*, p. 342.
3 *Ibid.*
4 *Lectures*, p. 141.
5 *Ibid.*, p. 134-135.

Maskawah gave it the shape of a more definite theory and adopted it in his theological work Al Fuz ul Asghar."[1] Also, in both natural science and experimental method Muslim thought is the precursor. Iqbal says: "It is a mistake to suppose that the experimental method is a European discovery, Duhing tells us that Roger Bacon's conceptions of science are more just and clear than those of his celebrated namesake. And where did Roger Bacon receive his scientific training? In the Muslim universities of Spain."[2] Iqbal refers to Briffault who openly acknowledges the contributions of the Arabs in his book: 'Making of Humanity': "The debt of our science to that the Arabs does not consist in startling discoveries of revolutionary theories, science owes a great deal more to Arab culture, it owes its existences."[3] Besides, on the side of mathematics Tusi and Al-Beruni are the torch-bearers to European Mathematical thought.[4]

(ii) Iqbal's own writings, his poetry and prose are replete with love and regard for the Holy Qur'an and the Holy Prophet and his guide, Rumi. He ahs supported his views by quoting relevant verses from the Holy Qur'an and Hadith in nearly all his writings. It seems in place to quote some verses which give vent to his deepest sentiments for the Holy Qur'an and the Holy Prophet. Iqbal says about the Holy Qur'an:

> A hundred new world lie' within its verses;
> While centuries are involved in its moments;
> And when one world grows old upon his bosom;
> The Koran gives him another world![5]

That is why he acknowledges:

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1 *Lectures*, p. 133.
2 *Ibid.*, p. 129.
3 *Ibid.*, p. 130.
4 *Ibid.*, p. 132-133.
5 A.J Arberry, *The Koran Interpreted*, p. 58

> Thought Europe has give me the taste for innovation, my way of conduct is still that of the Holy Qur'an and what it has ordered in its verses.[1]

About the Holy Prophet, he says:

در دلِ مسلم مقامِ مصطفیٰ است
آبروئے مازنام مصطفیٰ است
طور موجے از غبار خانه اش
کعبه را بیت الحرم کاشانه اش
کمتر از آنے ز اوقاتش ابد
کاسبِ افزایش از داتش ا بد[2]

In Moslem's heart is the home of Muhammad,
All our glory is from the name of Muhammad,
Sinai is but an eddy of the dust of his house,
His dwelling-place is a sanctuary to the Ka'ba itself,
Eternity is less than a moment of his time,
Eternity receives increase from his essence.[3]

Iqbal lines up with great Muslim thinkers and eminent Sufis. He regards Rumi as mentioned earlier, as a great interpreter of the Holy Qur'an. He writes about him after fashion of Jami:

> There appeared the Master formed in the mould of Truth who wrote the Koran in Persian.[4]

Again, he gets support in the writings of great Muslim thinkers like Ibn-e-Khaldun, Ibn-e-Arabi, Hallaj, Shah Wali Ullah of Delhi, Syed Jamal-ud-Din Afghani, Said Halim Pasha, Shaikh Ahmad of Sarhind and Mujadad Alf Sani. It is

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1 MI, 130.

2 Allama Muhammad Iqbal, *Kuliyat-i-Iqbal* (Persian), "Israr-e-Khudi", Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 19.

3 *Israr-e-Khudi*, p. 20, Dr. R.A. Nicholson's trans. P. 30-31.

4 *Ibid.*, p. 10.

due to this fact that while writing to Dr. R.A. Nicholson, he says:

> I claim that the philosophy of the 'Asrar' is a direct development out of the experience and speculation of old Muslim Sufis and thinkers.[1]

It is very important to note that there are topics like the distinction between mystic and prophetic experience; the significance of Adam's fall; '*Wahy (*Revelation*);*' *'Miraj'* *(*Ascension); Hell; Heaven; the stages of religious life; the culmination of the development of ego; the perfect man; and the integrating and disintegrating factors of ego, etc., which have not been discussed by European thinkers and are admittedly part and parcel of Islamic tenets. Again, the concepts of 'Jihad', and finality of Prophethood and political and economic views of Iqbal are primarily Islamic.

(iii) That Iqbal was inspired by the Holy Qur'an and his philosophical foundations were Islamic in thought and content has been acknowledged even by some Westerners. Luce Claude, a French writer, referring to Iqbal's verse:

> I never begged anyone for eyes to see with, I never looked at the universe but through my own.

fervently concludes that "This statement of Iqbal is not gratuitous, for he is undeniably above all an original thinker. Inspite of his erudition and vast culture, he never echoes borrowed ideas." She continues to say, "How would it be possible for a Muslim to remain uninfluenced by the Holy Qur'an? It can be said that philosophy of Iqbal finds its germs in it at least in its broad outlines. The poet refers to it unceasingly, and he has scattered throughout his works copious notes which bear witness to his anxiety not to deviate from the way marked out by the Holy Prophet." Claude concludes, "Iqbal owes very little to European thought. He came into close contact with it only to withdraw from it

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1 Letter to Dr. Nicholson in *The Poet of the East* by A. Anwar Beg.

afterwards. Who has applied more strictly than himself the rule on which he insisted so much?

> Do not cheapen thy personality by imitation. Guard it because it is priceless jewel.[1]

Islamic Principles

Dr. L.S. May says, "in expounding his view of man or of what man ought to be, Iqbal did not abandon Islamic principles, and if he was influenced by foreign cultures and thinkers (French liberalist thought; Bergon's concept of time as process, Kant view of the moral man, and many others), he amalgamated them all into a unity which, to him, was part and parcel of Islamic thought. The Holy Qur'an remained his principal source..."[2]

Dr. R. A. Nicholson maintains that Iqbal's "spirit remains essentially Oriental. He knows Goethe, Byron and Shelly; he is as familiar with 'Al-so Sprach Zarathustra' and 'L' evolution Creatirice' as he is with the Holy Qur'an and the *Mathnawi*"[3]

John C. Roome, endorsing the above writers, says: "It is noticeable that the Holy Qur'an is for Iqbal the touchstone of principles governing life and one is often taken by surprise by the manner in which the poet uses verse in the sacred book to illustrate some abstruse philosophical issue."[4]

In the light of the above evidence, it can be safely affirmed that the basis sources of Iqbal's thought were the Holy Qur'an, Hadith and the Muslim thought and not the European thinkers as a cursory reader is prone to think.

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1 Introduction to the *Thought of Iqbal*, p. 27, 35.

2 Article: Iqbal and His Philosophy, Quarterly *Iqbal*, January, 1958

3 Foreword, *Poet of the East*, by A. Anwar Beg, p. xi.

4 Introduction to *The Poet of the East* by A. Anwar Beg, p. xviii.

RUMI'S RELIGIOUS SYMBOLISM

Rumi's had great love and regard for the Qur'an and the Prophet. He has a towering position as a religious leader and as an eminent mystic poet. Rumi says about the Qur'an:

> Though the Qur'an is (dictated) from the lips of the Prophet – if anyone says God did not speak it, he is an infidel.[1]

Again:

> To thee the Qur'an is even as the rod (of Moses):
> It swallows up (all) infidelities, like a dragon.[2]

About the Prophet Rumi says:

> If Ahmad should display that glorious pinion (his spiritual nature), Gabriel would remain dumbfounded unto everlasting.[3]

Above all, 'On the meaning of "But for thee, I would not have created the heavens",' Rumi asserts that God "bestowed an existence on the heavens" because of His love for the Prophet.[4]

Rumi's position in this respect is defined by Abdul Rehman Jami as "though he is not a Prophet he has a Book" (*Nist Payghamber walid ard kitab)*. Further Jami calls his Mathnawi as "the Qur'an in Persian" (*has Qur'an dar zaban-e-pahlvi)*. Dr. R.A. Nicholson expresses his views thus: "In Rumi the Persian mystical genius found its supreme expression. Viewing the vast landscape of Sufi poetry, we see

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1 *Mathnawi*, iv, 2122.

2 *Ibid.*, iii, 1209.

3 *Ibid.*, iv, 3800.

4 *Ibid.*, p. 164.

him standing out as a sublime mountain-peak; the many other poets before and after him are but foot-hills in comparison. The influence of his example, his thought and his language is powerfully felt through all the succeeding centuries; every sufi after him capable of reading Persian has acknowledged his unchallenged leadership.[1] Professor E.G. Browne terms him "the most eminent Sufi poet whom Persia has produced..." [2] Professor A.J. Arberry says, "Jalaluddin Rumi has long been recognised as the greatest mystical poet of Islam, and it can well be argued that he is the supreme mystical poet of all mankind."[3]

Iqbal admits Rumi as a great interpreter of the Qur'an. He says:

نورِ قرآں درمیانِ سینہ اش　　　جامِ جم شرمندہ از آئینہ اش[4]

> The light of the Qur'an is hidden in his breast the cup of Jam fades in the presence of his mirror.[5]

Iqbal also acknowledges Rumi's Mathnawi as the Qur'an in Pahlvi. He says:

روئے خود بنمود پیرِ حق سرشت　　　کو بحرفِ پہلوی قرآں نوشت[6]

> There appeared the Master, formed in the mould of the Truth
> Who wrote the Koran in Persian.[7]

Rumi attaches a great importance to hidden meaning. He compares outward form to the husk and the inward meaning to the kernel, which is most valuable than the former.

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1 R. A Nicholson, *Rumi Poet and Mystic*, p. 25,26.

2 *A Literary History of Persia*, vol II, p. 252.

3 *Discourses of Rumi*, p. ix.

4 Allama Muhamamd Iqbal, *Kuliyat-i-Iqbal* (Persian), "Mathnawi Pas Cheh Bayed Kard" Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 803.

5 *Masnawi Pas Chah Baid Kerd*, p. 5.

6 Allama Muhamamd Iqbal, *Kuliyat-i-Iqbal* (Persian), "Asrar-o-Ramuz" Sheikh Ghulam Ali & Sons, Lahore, 1985, p. 9.

7 Reynold A. Nicholson (Tr.), *The Secrets of the Self.* (*Asrar-i-Khudi* by Sir Muhammad Iqbal), Sheikh Muhammad Ashraf, Lahore, 1969, p. 10.

According to him, a truly religious man delves deep into the heart of everything, whereas a superficially learned person discusses the problems as they appear outwardly. Rumi says:

> With us, the name of every thing is its outward (appearance): with the Creator, the name of every thing is its inward (reality).
>
> In the eyes of Moses the name of his rod was 'staff';
>
> In the eyes of the Creator its name was 'dragon'.

According to Rumi, the Qur'an carries exterior as well as interior meaning, and the later are much more important than the former. He says:

> Know that the words of the Qur'an an exterior (sense), and under the exterior (sense) an interior (sense), exceedingly overpowering...

He attaches great importance to hidden meaning. He takes upon himself to remove misunderstandings regarding the real meanings of certain religious concepts such as Fall of Adam, *Wahy, Mi'raj,* Hell and Heaven. According to Rumi, these hidden realities carry symbolic meaning. They are not as understood by the orthodox who assign to them just literal meanings.

i. The fall of Adam

Rumi does not agree with the Old Testament, according to which, man was expelled from Eden after he committed the sinful act of disobedience. God forbade man, when he was living in paradise, to eat the fruit of the forbidden tree. But Adam did not obey because he was dissuaded by the Satan. As a result, Adam was expelled from Paradise and thus was given punishment in the shape of this life on the earth.

According to Rumi, Adam is not the historical first man. According to him Adam symbolizes Humanity. He is the prototype of man. Rumi says:

> Since, in the view of the intelligent, Man is hidden, how (hidden) must be the Adam who is pure (chosen of God) in the unseen world!

Further, Adam is highly respected, and is not looked down upon as one finds him in the Old Testament. Rumi says:

> The Adam like this whose name I am celebrating, if I praise (him) till the Resurrection, I fall short (of what is due)

Thus, Adam is honoured and his coming to this earth is not a punishment but is to his advantage, because he is the prototype of Humanity and خليفة الارض *Khalifa-tul-Ard* (vicegerent of god on earth). Rumi says:

> Who is the Devil that he should surpass Adam and win the game from him on such a board?
>
> In truth, it all turned out to Adam's advantage: that guile became a curse to the envious one.

According to Rumi, the Fall of Adam is not literal. He was not expelled from some location. His Fall has deeper meaning. It is rising of man from the unconscious state to consciousness. His theory of evolution that man has evolved from inanimate to vegetable, animal and man throws sufficient light in this respect.

Dr. Khalifa A. Hakim reveals this aspect of Rumi thus: "The doctrine of Fall of Adam is reinterpreted in Rumi's metaphysics". "The original state from which the ego fell was not the traditional paradise of gardens and streams but the unitary ground of divinity. The Fall is concerned not only with man or the disobedience of Adam the Eve, but is a universal cosmic phenomenon. One might says metaphorically that monads in the realm of matter and vegetable and animal kingdoms are all fallen angels striving to return to their original divine ground."

ii. Wahy (Revelation)

The orthodox believe that '*Wahy*' is a message which comes from God through Gabriel (the angel messenger), to the prophets. But to Rumi, it is not to be taken literally; it has a deeper significance. According to him it is 'inner perception' or 'intuition'. Thus, Rumi does not consider *Wahy*

as something external. It is a revelation from within the subject himself. He says:

> The parrot whose voice comes from (Divine) inspiration and whose beginning was before the beginning of existence
>
> That parrot is hidden within thee; thou hast seen the reflexion of her upon this and that (the things of the phenomenal world).

Further, Rumi expresses his view thus:

> Then the spiritual ear becomes the place where *WAHI* (inspiration) descends. What is *Wahi*? A speech hidden from sense-perception.
>
> The spiritual ear and eye are other than this sense-perception, the ear of (discursive) reason and the ear of opinion are destitute of this (inspiration).

Rumi unlike the orthodox view does not consider *Wahy* as the property of the prophets only. "For Rumi, revelation is not a historical fact of the past; it is a living reality and it is open to everyone". The knowledge of bee is also a divine inspiration. Rumi says:

> That which God taught to the bees is not (belonging) to the lion and the wild ass.
>
> It (the bee) makes houses of juicy halwa (sweetmeat): God opened to it the door of that knowledge.
>
> "Any thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations" (xvi.68)

These verses remind of the Qur'an according to which "bee's knowledge is *Ilahami* (instinctive)". It reads, "And thy Lord inspired the bee, saying, "Make houses for thyself in hills and trees and trellises; then eat of all fruits and follow the paths of thy Lord, beaten smooth (for thee)".

According to Rumi, the origin of all kinds of knowledge – science and art can be traced back to *Wahi* (inspiration) He says:

> This astronomy and medicine is (knowledge given by) Divine inspiration to the prophets: where is the way

> for intellect and sense (to advance) towards that which is without (spatial) direction?
>
> The particular (individual) intellect is not the intellect (capable) of production: it is only the receiver of science and is in need (of teachings).
>
> This intellect is capable of being taught and of apprehending, but (only) the man possessed of Divine inspiration gives it the teaching (which it requires).
>
> Assuredly, in their beginnings, all trades (crafts and professions) where (derived) from Divine inspiration, but the intellect added (something) to them.

Again, Rumi does not always observe the distinction between *Ilham,* (inspiration of a saint) and *Wahy* (revelation to a prophet). Commenting on verses of Rumi, Dr. R.A. Nicholson rightly maintains, "*Wahy-i-Haqq,* in normal usage, means 'revelation given by God to a prophet' as opposed to *Ilham-i-rabbani,* inspiration bestowed on a saint... Thought Sufis generally observe this convention, it is not founded on any real difference, and Rumi admits that their respect for it is only a concession to vulgar prejudice."

iii. Mi'raj (Ascension)

Mi'raj is the Prophet's ascension to the Heavens to meet God. According to Rumi, it does not mean ascending to '*Arsh*' (Highest Heaven) after travelling physically through the skies. Reality is spaceless. Thus, *Mi'raj* is not physical ascension. It is spiritual transformation of the Prophet. Rumi clearly says about *Mi'raj.*

> The Prophet said, 'No preference is (to be given) to my ascension as being superior to the ascension of Yunus (Jonah).
>
> Mine was upto heaven, and his was down below (in the belly of the fish), because nighness unto God is beyond calculation.

> To be night (unto God) us not to go up or down: to be high unto God is to escape from the prison of existence.
>
> What room hath non-existence for 'Up' and 'down'?
> Non-existence hath no 'soon' or 'far' or 'late'.

Dr. Khalifa Abdul Hakim rightly sums up the view of Rumi in these words: "Flying physically to the heavens to meet God is absurd because God does not live in the heavens. The ascension of man is only spiritual; it is only divesting oneself of the attributes of one's narrow individuality to enter the realm of the از جنس هستی دستن است Eternal and Unmanifested or in the words of Rumi (To get rid of conventional Self).

iv. Heaven and Hell

Rumi does not consider paradise as a 'garden' as it appears from the verses of the Qur'an. According to him, it is not a place of perpetual holiday, amidst canals of cool water, milk, honey and 'Houris'. It is something spiritual and not material. He says:

> Because paradise has not been fashioned out of (the builder's) materials; but is has been fashioned out of (good) deeds and intentions.
>
> This (edifice) has been (made) of dead water and earth, while that edifice has arisen from living piety.

Again, "Paradise is only a derivative of the Divine Beauty (Jamal) that dwells in the heart of 'the true believer', i.e. the saint united with God, and its delights are worthless in comparison with those which he enjoys".

Thus, Rumi is against those whose only concern with God is to get into Paradise for its gardens and accessories. It is not congenial to the true spirit of religion. The true lover of God, in Islam, worships Him only for the sake of love. Rumi here gives the example of a sheikh who was offered by God treasures of both the world and was asked to exchange them for his love of God, but he kicked the same. Thus, believing paradise in the sensual sense is not the true spirit of these

religious realities. It is the religion of casual believers. Freud has such religion in view when he asserts that religious beliefs are only primitive theories of Nature and the result of wishful thinking.

Hell also is not a locality. It is not an abode of perpetual punishment, where the sinful are thrown to undergo agony for their worldly sins. According to Rumi, Hell is embodiment of impurity, and going to Hell means polluting oneself with impurity. Rumi says:

> The origin of the malice is Hell, and your malice is a part of that whole and is the enemy of your religion.
>
> Since you are a part of Hell, take care! The part of that gravitates towards its whole.

Again, to Rumi hell is nothing but *nafs* (carnal self). Commenting on a verse of Rumi, Dr. R. A. Nicholson explains, "The *Nafs* is Hell (I 1375) or part of Hell (I 1382) in essence it is one with the Devil (III 4053). Therefore Hell, being the nature of the *Nafs-i-Ammarah* (the soul that commands to evil), is really within you (*Mirsad,* 177,178 fr, foot=199, last line). The seven gates or limbos of Hell ... typify the vices which lead to perdition (*Muhlkat*). According to Sari on I 1376, these are pride, cupidity, lust, envy, anger, avarice, and hatred. Hell is called 'a seven-headed dragon' (VI 4657)".

Further, Rumi considers Hell as a corrective state. By their sinfulness people subdue to truth and benumb its light. It is corrective experience of the self. The hell will help break the shell and discover the kernel. Rumi says:

> The Fire of Hell torments only the husks: the Fire has nothing to do with any kernel;
>
> And if a fire should dart its flames at the kernel, know that 'tis is order cook it, not to burn it.



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